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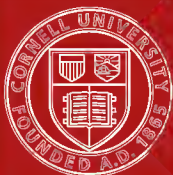
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SERMONS AND ADDRESSES

—ON—

SECRET SOCIETIES,

—BY—

REV. LEBBEUS ARMSTRONG, REV. DANIEL DOW, REV. W. P.
MCNARY, REV. R. T. CROSS, REV. JAMES WILLIAMS,
REV. J. SARVER, PREST. J. BLANCHARD, PREST.
H. H. GEORGE, PROF. J. G. CARSON,
REV. M. S. DRURY, REV. ROBERT
ARMSTRONG, AND REV. A. L.
POST.

FOURTEEN PAMPHLETS IN ONE VOLUME.

CHICAGO, ILLINOIS.

EZRA A. COOK, PUBLISHER.

1882.

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These fourteen pamphlets are here bound together for the convenience of those who wish them in permanent form for public and private libraries.

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EZRA A. COOK

CHICAGO, ILLINOIS.

MASONRY A WORK OF DARKNESS.

A SERMON BY

REV. LEBBEUS ARMSTRONG.

The copy from which this Discourse is printed, was found in the "United and Reformed Presbyterian Pulpit" for December, 1869, and January, 1870, then published at Xenia, Ohio. The following Note was subjoined by the Editors.

NOTE.—Upon the abduction of Wm. Morgan, Sept., 1827, the eyes of the entire country were opened to the true character of the [Masonic] organization, and the dangers to which our country was exposed from it, and many good men, who had been entangled with it, publicly acknowledged its character and withdrew from it. For a time it seemed to have received its death-blow, and thereafter for years received but little attention. But it has been secretly growing and working its way to place and power, until recently its impudence and assumptions have again aroused the fears of Christians and patriots; and the notes of alarm are being sounded not only from Oberlin, but over the length and breadth of the land. The following discourse, though delivered several years ago, yet presents the nature of the institution so clearly and succinctly, and there seems to be so much need of something of the kind, that we cheerfully give it a place in the PULPIT. Should it be said that Masonry has

changed since this sermon was delivered, let him who affirms it make good the proof of the same.—Eds.

TEXT.

Have no fellowship with the unfruitful works of darkness, but rather reprove them; for it is a shame even to speak of those things which are done of them in secret. EPHESIANS, v. 11, 12.

The Works of Darkness comprise all that belongs to the system of moral evil. Opposition to God and holiness, characterizes their nature; the love and practice of them constitute the guilt, and lead to the destruction of mankind. Satan, the first great enemy of God, introduced them into this world, and it is by his special instigation and agency that they still prevail.

Every period of the world has been marked with some peculiar enormity, designed to dishonor God, and to ruin the souls of men. Before the flood, the wickedness of man was great in the earth. Subsequently, idolatry led mankind almost universally, to the violation of the first commandment of that great law of inspiration, "Thou shalt have no other Gods before me." Hence, the ancients worshiped their Apis and Crocodile, Baal and Moloch, Jupiter and Venus, and a host of inferior deities.

At the commencement of the Christian Era, the world was overspread with Paganism, and the various modes of heathen worship constituted the principal religion of mankind. Greece had long been the seat of philosophical literature, and the Eleusinian festivals were the most splendid and popular of all the heathen ceremonies. These were periodically celebrated by the Athenians, in honor of Ceres, the goddess of agriculture, and her daughter Proserpine, who, according to the fabulous legends of heathen mythology, was stolen by Pluto, from the plains of Sicily, and was transported into the infernal regions, where she became queen of the world of dark-

ness. To prepare for the Grand Festivals was the principal object of the schools of philosophy, and the public celebrations were scenes of the most abominable wickedness. We are informed in the history of the ancients, that there were secrets belonging to this heathen festival which were "so superstitiously observed, that if any one ever revealed them, it was supposed he called divine vengeance on his head, and the wretch was put to an ignominious death."

Such abominations were practiced in the apostolic age, and to them the holy apostle, doubtless, had allusion, when he exhorted the Ephesian Christians to "Have no fellowship with the unfruitful works of darkness, but rather reprove them;" and to enforce his admonition, added, "For it is a shame even to speak of those things which are done of them in secret."

This apostolic admonition is of universal application, and mankind at this period, as well as in ages past, and especially all professing Christians, are bound to renounce the works of darkness which prevail in the world, of whatsoever kind they may be.

Among the various stratagems of Satan in opposition to God and holiness, and for the purpose of destroying the souls of men, the institution of Speculative Freemasonry holds a pre-eminent rank. Whatever may have been the circumstances of its origin, and the modes of its primary existence, the following are undeniable facts: That the claims of Freemasonry are very extensive; that the long-boasted secrets of its nature are divulged to the world; and that the exposure has proved it to be a work of darkness. As long as Masonry could be kept concealed, the world was unable, successfully, either to dispute its claims, or to oppose its interests. So deep laid, and strongly fortified by its own internal powers of concealment, was the institution of Freemasonry, that no earthly opponent could enervate its influence, derogate from its

professed importance, or impede the progress of its usurpation. During the years of its prosperity, it passed in the world as a boasted Mystery of Wonders, unsuspected of possessing means to control the energies of civil, military and ecclesiastical governments; unsuspected of possessing power to take the lives of its members privately for the slightest offense; and unsuspected of being adequate to the work of forging chains to bind a nation in the tyranny of Masonic Despotism.

But the light of Truth has been permitted to shine in the dark recess, and discover to the world the enormity of the Masonic institution. The diabolical enchantment is broken. The mask of disguise which concealed the turpitude of its nature, has been rent asunder; and the fact is notorious that Freemasonry has fallen before the truth, like the Philistine's Dagon before the Ark of the God of Israel. Like the fallen idol, its head and hands are broken off and dashed to atoms. Like those of Judas, its bowels are gushed out; and instead of being the mystical wonder of the world, it has become the contempt of an enlightened public: an object of special abhorrence of many of its once deluded votaries who have renounced it; and every class of community may possess the means of information, become acquainted with its nature and tendency, and judge for themselves whether it be good or bad.

From the revelation which is made of its principles, it is now proposed to prove that the institution of Freemasonry is a Work of Darkness, and that its adherents are bound by the authority of Heaven to renounce it.

I, BECAUSE IT GROSSLY PERVERTS THE HOLY SCRIPTURES.

Many of the names of Masonic signs, and pass-words, and tokens, and professed history of degrees, are taken from the Sacred Writings, and hence the doctrine is palmed upon the world, that Masonry is founded on the

Word of God. "Boaz" and "Jachin," "Shibboleth" and "Tubal-Cain," "Joppa," "Markwell," "Jah," "Jehovah," and many other Masonic terms are taken from the Bible, and candidates for Masonic degrees are instructed to believe that Masonry is hence of divine origin, and that its professed sublime principles are in accordance with Divine Inspiration.

That such premises and conclusions constitute a gross perversion of Scripture, must be obvious to every person of serious reflection. By this rule Scripture terms and phrases might be selected, and so mangled as to support the doctrine of systematic infidelity, with all its complicated auxiliaries of falsehood, deception, libertinism and epicurean revelry, in connection with the unrestrained gratification of every vile propensity of fallen nature. To this use of Scripture, Satan resorted when he tempted our Savior in the wilderness. And it would be no less preposterous to conclude, that Satan's principles, and doctrine, and motives were pure, and founded on the Word of God, because he quoted a mutilated passage of Scripture to prove that there would be no danger of falling to the rocks below, if Jesus should cast himself headlong from the pinnacle of the temple in Jerusalem, than to conclude, that because Masonic terms are taken from the Bible, therefore, Masonry is of divine origin.

Freemasonry perverts the Holy Scriptures by introducing Masonic traditions and interpolations, to supply pretended deficiencies of the Bible. Of this description is the lamentable Masonic tragedy of the assassination of Hiram the Widow's son. It is well known to the public, that every candidate for the Master Mason's Degree, is made to personify Hiram, the ingenious artificer, who assisted in building King Solomon's Temple. And because the Scriptures are silent respecting the circumstances of his death, Masonic tradition undertakes to supply this pretended deficiency of the Bible, with a

description of the doleful tragedy which constitutes a portion of the sworn secrets of the Masonic institution. The amount of the story is, that Hiram was assaulted by three Fellow-Craft Masons, who demanded of him the Master's Word, on pretense of a journey to some foreign land in quest of Masonic employment. But being refused the word which they demanded, each gave Hiram a blow, the last of which deprived him of life, and the body was concealed in an obscure place under ground. To detect the perpetrators, King Solomon, it is said, laid an embargo on all ships sailing from the various ports of his kingdom, to prevent their escape, and by vigilant search the assassins were detected, and brought to justice by suffering the penalty of their Masonic obligation, as an example to deter others from a violation of Masonic rules; and the body of Hiram, when found, was taken from the place of its concealment and Masonically interred under the *SANCTUM SANCTORUM* of the Temple.

Every candidate for the Master Mason's Degree is taught this lesson of Masonic tradition in a manner, the recollection of which is truly sickening, and must forever be disgusting to every pious mind. After the obligation is taken, by which the candidate is Masonically sworn to keep secret forever, every point of the degree, a farce is introduced, in which the candidate is made to represent and personify Hiram in the various scenes of his pretended assassination, concealment, and subsequent Masonic interment. Thus, he is hoodwinked and led around the professed "*Sanctum Sanctorum*," (the name of every Lodge-Room,) for the proof of his fidelity. A Masonic prayer is made for his success, and a portion of the Scriptures read, to prepare his mind for the awful scene of falling a victim to the vengeance of aspiring disappointed villains. Unsuspecting any danger, the candidate is violently seized, and demanded to give the Master's Word on peril of death in case of refusal. O!

this "word" the candidate is himself yet ignorant. His conductor pleads in vain for a postponement, until the word can be Masonically obtained. The pretended assailant, (who is an officer of the Lodge,) affects to be in a rage, and gives the candidate a blow with a Masonic implement. Passing onward a little farther, the candidate is again assaulted by another wretch, who makes the same demand, and on refusal, gives him another blow. But the mortal wound is reserved for the assassin called Jubelum, who, in a rage, for the same cause as above, gives the blind candidate a blow on the head with a small leather mallet stuffed with wool, at which instant he it twitched backward into a sheet, wrapped up, and dragged into a corner of the room, thus personifying the death and burial of Hiram!

After this, the candidate is made to represent Hiram, in the removal of his dead body from the place of concealment by the assassins, to the place of deposit under the Sanctum Sanctorum of the Temple. The place of its concealment is said to have been discovered by a sprig of cassia on a new-made grave, to represent which, each Mason casts a sprig of evergreen into the grave of a brother, in the ceremony of Masonic funerals. A number of Entered Apprentice Masons are commissioned to remove the dead body. They repair to the place; that is, go to the candidate wrapped in the sheet personifying the dead. One of them takes hold of his hand, pulls a little, and lets the hand slip off. Returning to the east end of the room, they report to the Master of the Lodge, that such is the putrid state of the body, the Entered Apprentice grip, (Boaz,) will not raise him. A select number of Fellow Craft Masons are next sent, and after the same unsuccessful manner, they return and report, that in consequence of the putrid state of the body, the Fellow-Craft grip, (Jachin,) will not raise him. The Master of the Lodge, representing King Solomon, then

goes himself with a number of Master Masons, and by the grip of the "lion's paw," [a grasp round the wrist,] the candidate is raised upon his feet, and instructed to understand that when Hiram was raised from the grave, the first word spoken by the Master was, "There is marrow in the Bone." From this is derived the Master's Word, "MAH-HAH-BONE," as a substitute for the word which was professedly lost at the death of Hiram. This word is never to be given but on the Five Points of Masonic Fellowship: that is, foot to foot, knee to knee, breast to breast, hand to back, and mouth to ear, in which position the putrid Hiram of a candidate receives the Master's Word in a whisper from the Worshipful Master; all which ceremonies are illustrated in the following points of the Oath of the Master's Degree.

"I promise and swear that I will never give the Master Mason's Word, but on the Five Points of Fellowship, and then not above my breath."

FOOT TO FOOT.—"I swear that I will go on a Master Mason's errand the length of my cable-tow, when required, though harefoot."

KNEE TO KNEE.—"I promise and swear that I will never forget to pray for a Master Mason, when on my knees."

BREAST TO BREAST.—"I promise and swear that a Master Mason's secrets shall remain as secure in my breast as in his own."

HAND TO BACK.—"I promise and swear that I will support and promote a Master Mason's interest if in my power." And

MOUTH TO EAR.—"I swear that I will always apprise him of any danger to which I know him to be exposed."

Such are the Five Points of Masonic Fellowship, with their illustration; and whatever a Mason communicates to his brother Mason on the "FIVE POINTS," is considered a Masonic secret, the preservation of which is inviol-

ably secured by the oath and penalty of the degree. Such Masonic tradition in relation to the death of Hiram, designed to supply the deficiency of Holy Writ, must be considered an unwarrantable assumption; a gross perversion of the Word of God; and consequently a Work of Darkness.

Another specimen of the perversion of the Bible, is the farce in the Royal Arch Degree, of the taking of Jerusalem by the Chaldeans, the carrying away of the Jews into the captivity of Babylon, and their return to Jerusalem.

In receiving the Royal Arch Degree, three candidates are hood-winked, and bound together with a strong rope round the body, at the distance of about four feet apart. Thus prepared, a most tremendous "hue and cry" is raised by the fraternity, "The Chaldeans are upon us." Cannon balls, or other round substances, are rolled over the floor of the Chapter-room, to represent the rumbling sound of the pretended chariot wheels of the enemy. Horror fills the room. The sounding of horns, the rattling of bells, imitations of martial music, the clashing of arms, the discharge of pistols, accompanied by the most hideous cries, "The Chaldeans are upon us," are designed to fill the candidates with terror, while they are dragged head-long to Babylon: that is, huddled into a small adjoining room. Here they continue in a state of captivity SEVENTY YEARS: that is, perhaps five or ten minutes at the expiration of which, their liberty is proclaimed by the edict of Cyrus the Persian, and a proposal is made for volunteers to return and build up the waste places of Jerusalem. The candidates volunteer under the direction of a Masonic officer, styled "Principal Sojourner," representing an old experienced Jew, and thus, in the farce, a march is set out from Babylon to Jerusalem. A rugged road is now to be traveled—ropes are stretched across their path, and stumbling-blocks,

benches, billets of wood, and a variety of obstructions are put in the way of the blind candidates bound together. A row of Masons are stationed on each side of their path, with hands joined to form the arch under which they are to pass, and a team of Masons are forward tugging at the rope, sufficiently strong to drag them headlong, which is often done, when all the candidates have stumbled, and are prostrate on the floor.

Arriving at Jerusalem, the several vails of the temple are to be passed, at each of which they meet with opposition, and are pretendedly suspected of being spies and enemies, until the Principal Sojourner evinces the contrary, by an imitation of the signs and tokens which Moses wrought before Pharaoh, to prove his Divine mission. In this part of the farce, a crooked staff with the head in the form of a serpent, is thrown upon the floor, and appears like a serpent; is taken again in the hand and proves only to be a crooked staff. The hand thrust into the bosom, and taken out pretendedly leprous, and thrust into the bosom again, and taken out fair; an imitation of water thrown upon the land, and becoming blood; and other like imitations of the signs and tokens of the ancient Prophet of God, prove at length, satisfactorily to the Masters of the respective vails, and officers of the Masonic temple, that the candidates are true men; and they are admitted as Masonic laborers in repairing the desolations of Jerusalem and the Temple.

All these imitations of Scripture facts, exhibited in a Masonic farce, together with the imitation of the vision of the burning bush, in which Jehovah is personified by a Masonic officer in the Chapter-room; the professed discovery of the ark of the covenant among the rubbish, containing a key of an alphabet to understand a mystical language, by which the long-lost Master's Word is found to be God, professedly expressed in three different languages, forming the Royal Arch Word is JAH-

BUH-LUN; together with the fooleries of raising a living arch by three times three, in the name of God, and in a manner highly profane and impious, all which are palmed on Masonic candidates as traditions of the Order, founded on the authority of Divine revelation, can be viewed in no other light, if truth is our guide, than a shameless and wicked perversion of the Holy Scriptures, and adds to the list of testimony to prove that Freemasonry is a Work of Darkness.

In the Mark Master's Degree, the representation of a stone in the form of a key-stone of an arch, adorned with a mystic circular inscription of the initials, "H. T. W. S. S. T. K. S.," is presented by the candidate to Masonic inspectors, as a specimen of workmanship, and on account of its irregular form, is condemned as useless, and cast among the rubbish. Masonic tradition states, that such was the fact in condemning and casting away a refuse stone, at the building of King Solomon's temple. In the Royal Arch degree, the candidates are represented as finding this long condemned stone among the rubbish, and are Masonically instructed to understand that it was to this very stone the Psalmist and Apostle had reference, when the former evidently predicted the humiliation and exaltation of the Messiah to come; and the latter applied that prediction as having been fulfilled in the suffering, death, and triumphant resurrection of the Lord Jesus. Here is a bold specimen of the manner in which the name of Jesus is explained away by Masonic theorists. Jesus, the Lamb of God, once despised, rejected and slain by the pretended Jewish builders of the Church of God—Jesus, who humbled himself unto death, and was exalted to be a Prince and a Saviour, the head of the corner, the Foundation of the Church of God, the name which angels adore, and which is precious to all the saints on earth and in heaven, finds no place in the Masonic temple. The institution of Freemasonry acknowledges no

human depravity which needs a Saviour's atonement, and records neither the sufferings nor the triumphant glories of the Saviour of men. Like the inn of Bethlehem, which afforded no room nor accommodation for his birth, Masonry prefers the key-stone of an arch, profess-
edly wrought in the forest of Lebanon, and inscribed with Masonic initials, signifying, "Hiram, Tyrian, Widow's Son, Sent To King Solomon." Yes, readers, such a Masonic key-stone is the Masonic amount of the import of those impressive passages of Holy Writ, which declare that Jesus Christ, the Great Redeemer, is the stone which the Jewish builders rejected, and that Jesus Christ is the foundation and chief corner stone of the Church of God. "The stone," said the pious Psalmist, in a prophetic strain, "which the builders refused, is become the head-stone of the corner." And, "This is the stone," said the holy Apostle, addressing the unbelieving Jews, and applying the foregoing prediction to the crucified and risen Savior, "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven, given among men, whereby we must be saved." To apply such passages to the keystone of a Masonic temple, is a perversion of Scripture, which affords great weight of evidence that the institution of Freemasonry belongs to the Works of Darkness.

II. BECAUSE IT MAKES PROVISION FOR THE COMMISSION AND CONCEALMENT OF CAPITAL AND OTHER CRIMES.

The provision alluded to, is comprised in Masonic obligations. By the obligations of Masonry, we are to understand the oaths and penalties which candidates for Masonic degrees are required to take upon themselves, on receiving each and every Degree of Masonry, by repeating the words after the Master, always concluding with "So help me God, make me steadfast and faithful

to perform the same. A violation of the least point of Masonic obligation, subjects the perpetrator to the penalty of a barbarous death. This is evident from the express words of Masonic obligations, each of which closes with a penalty, of which the following is a specimen:

"Binding myself under no less penalty, than to have my throat cut, my tongue torn out by the roots: my left breast torn open, and my heart and vitals taken from thence: my body severed in the midst, divided to the north and south, and my bowels burnt to ashes in the center: my skull smote off."

Such are some of the penalties of Masonic obligations, under which every Mason swears that he will never reveal any part or parts, point, or points, of the secrets of Freemasonry. The following words are found in Masonic obligations generally:

"Binding myself under no less penalty, etc., if I should ever be guilty of so great a crime as to violate **ANY PART** of this my solemn oath and obligation."

This proves that a Mason forfeits his life by the least deviation from the Masonic oath. A disclosure of the Masonic secret that the name of the grip of the Entered Apprentice Degree, is "BOAZ;" or a disclosure of the secret that the pass-word of the next Degree is "SHIBBOLETH," or the name of the grip "JACHIN;" or that the pass-word from thence to the Master's Degree is "TUBALCAIN," and the Master's word is "MAH-HAH-BONE;" yes, readers the disclosure of a single point of the foregoing nonsensical secrets, would be a crime, in Masonic estimation, worthy of death. If a Mason wrong a brother Mason out of two-pence, or forget to pray for every other brother Mason when on his knees, or fail to attend a summoned meeting of the Lodge, when it is in his power to attend, he violates his Masonic obligation, and commits a crime worthy of death by Masonic law. That such is the

nature of Masonic obligations is evident from the united testimony of Seceding Masons.

Two points are now carefully to be examined. First, to consider whether there is any proof before the public that the penalty of death has ever, in any case, been inflicted by Masons, on violators of Masonic obligations. And secondly, to consider whether such execution of Masonic penalties is justifiable by the laws of civilization, or whether it is to be considered a crime of murder.

The first of these points we affirm, and declare that there is proof before the public, that the penalty of death has been inflicted by Masons on violators of Masonic obligations. William Morgan, a Mason, wrote a book entitled "ILLUSTRATIONS OF MASONRY, which is proved to be a true and faithful revelation of the secrets of that institution, in its first three Degrees. For this Masonic offence, he was taken by Masons, and forcibly transported from Batavia to Canandaigua, and from thence to Fort Niagara, in the State of New York. That he is dead, is evident from two existing facts. One is, that it is years since his abduction by Masons, and to this day, no one of the fraternity is found to give any account where he is, which they most assuredly would do if he were alive, to save their institution from public impeachment.

Another circumstance that evinces the death of William Morgan is, that the body of a dead man was found on the beach of Lake Ontario, at Oak Orchard Creek, nearly a year after Morgan's abduction; and on the examination of a coroner's inquest, in presence of hundreds of spectators, it was found to possess particular marks, which were previously sworn, by the widow and other creditable witnesses, to have been on the body of William Morgan in his life time. Much excitement existing at the time, to prevent all suspicions of imposture, a number of depositions were taken in writing, subscribed and sworn to before the dead body had been seen by the deponents.

In these depositions the following marks were identified for substance thus: that on the great toe of the left foot of William Morgan, was a lump of considerable size and hard substance, occasioned by a sore some years previous. Another mark particularized in the deposition was, that the teeth of William Morgan were all double, that two of his teeth were missing, designating the jaws from which they had been extracted: and that the tooth adjoining the vacuity, on one side, was in part split off. On examination these very marks were found on that dead body, answering in all respects, the description previously given of them by the witnesses. Mrs. Morgan, the afflicted widow, in presence of a numerous assembly, presented the identical teeth of her husband, which had been extracted from his jaws years before and which she had carefully preserved. The same physician who had extracted them from the jaws of William Morgan in his life time, took the teeth from the hand of Mrs. Morgan, and applying them to the jaw of the dead body, found them to fit, and to fill the vacuity exactly, forming a complete set of double teeth round, except the one split off. Other marks specified in the depositions were also satisfactorily found to exist on the dead body; such as long white hairs in the ears, extreme hairiness of the body with the height and apparent age.

Objections arising from the improbability that a body would continue in such a state of perfect preservation so long time in water, were answered by the physicians then present, who united in testimony that human bodies under water, and not exposed to air, might be preserved during such period in as good, if not better, state than the corpse before them. And although Mrs. Morgan acknowledged that the clothing on the dead body was not such as her husband had on when he went from home, yet she hesitated not to declare under oath, that she verily believed that corpse to be the dead body of William Morgan, her

husband; and so said all, or nearly all the witnesses then present. The whole assembly examined for themselves, the result of which was a general conviction that the object of examination was the dead body of William Morgan. Such, also, was the verdict of the jury of inquest, which was recorded and published under the signature of the coroner, and with all the names of the jurors inserted.

From such testimony we hesitate not to affirm, that William Morgan's dead body was providentially discovered on the shore of Lake Ontario, and was laid to rest in the grave. But who put him to death? is the question. It is acknowledged that positive testimony has not been legally adduced sufficient to convict any person or persons of taking his life, in a manner which would justify the execution of the penalty of the civil law against them. Years have passed by; vigilant efforts have been made: much money has been expended; but this point has not been gained. The testimony to prove, identically, the circumstances of his last struggles, such as the time when, the place where, the manner how, and the person or persons by whom William Morgan was put to death, together with all who were accessory to his death, depends entirely on Masons. They are bound by oath paramount, in their estimation, to that of the civil law, to keep the whole matter a secret forever. Hence, when called upon to testify on the case, they have declared that they knew nothing about it, or they have obstinately refused to give testimony, and suffered the penalty of two hundred and fifty dollars fine, and from one to three months imprisonment, rather than testify to the truth and expose the enormity of Masonry, as was the well known case of Orasmus Turner, Eli Bruce and John Whitney, in the late trials at the West. But why would not these men testify on a case, the circumstances of which they well knew? Let Orasmus Turner answer for them all.

"It will have a tendency to render me infamous or disgraced. It will furnish evidence against me in an indictment for murder."

From their own admission, then, the proof is incontestible, that Masons did put William Morgan to death. By considering the Masonic obligations paramount to the civil oath, and by suffering the penalty of the latter for contumacy of its authority; rather than incur the penalty of the Masonic law, which would cut their throat and smite off their skull, they have proved the very facts which we now positively and fearlessly affirm, that Masons did put William Morgan to death, in the execution of the penalty of Masonic obligation, for requirements of Freemasonry. They are positive witnesses against themselves, both by their admissions, and obstinate refusal to testify on the case, that they, and all others who have equivocated or refused to testify, (and the Lord knows how many more), were either perpetrators of the horrid deed of taking the life of William Morgan, or were accessories to the crime.

Another instance of the execution of Masonic penalty, is the death of William Miller, of Belfast, in Ireland. Samuel G. Anderton, a well known, and respectable inhabitant of Boston, whose occupation for many years has been that of a seafaring man, and whose reputation has been publicly certified to be above the impeachment of slander, has declared upon his oath before John W. Quincy, a justice of the peace in the city of Boston, which deposition was made in the month of March, 1830, and for substance is as follows:

"That in the year 1809, he was made a Mason in a Lodge-room near Lymekiln dock, in the city of Belfast, in Ireland, and became acquainted with a Mason by the name of William Miller, a miller by occupation, and resident of the place. That in the year 1813, he was taken prisoner of war on the high seas, and was trans-

ported to England, from whence, through Masonic influence, he was liberated, found means of conveyance to Ireland, and on the morning of the 4th of June, which was the King's birthday, he was in Belfast, saw, and had conversation with his friend William Miller. That Miller then told him that 'the Masons had offered to make him a Knight Templar free of charge, and that he had been strongly urged to attend that evening, which he had agreed to do.'" Mr. Anderton had agreed also, to attend the same meeting. In the evening, Mr. Anderton received several degrees of Masonry, among which was the Knight Templar. Some time in the evening he was informed that there was to be a Masonic execution that night; that a Mason had violated his Masonic obligation, by saying "THAT A BOOK ENTITLED 'JACHIN AND BOAZ' WAS A TRUE BOOK," in connection with some other remarks, for which he deserved to die. Struck with horror, Mr. Anderton wished to leave the room, but was peremptorily denied permission to retire, being told "THAT IS NEVER ALLOWED ON SUCH OCCASIONS." Lot was cast who should be the executioners. The lot fell on a Dane, on a Swede, and on Mr. Anderton. Learning that William Miller was the person to be executed, by the most heart-rending entreaties, Mr. Anderton was excused from the Masonic duty of being an executioner of his friend. The others plead no excuse. A cap of coarse cloth, to be drawn over the head, strung with a rope in the hem, to be drawn by the executioners round the neck, was the instrument which contained the machinery of death for the unsuspecting victim. The hour of midnight darkness arrived, the executioners took their stand near, and at the left hand of the presiding Masonic officer. All things being in readiness, Mr. Miller, mistrusting no danger, but with expectation of receiving a degree of Masonry, according to the promise made to him, was led into the room, hoodwinked, with his coat

off and in a slow march was conducted near the executioners. The question was asked and repeated, agreeably to Masonic custom—"Who comes there? Who comes there?" The answer was bawled out, as the executioners seized him, "A damned traitor who has broken his Masonic obligation." As the cap of death came over his head, he had just time to cry, "O my God! are you going to murder me? O my wife! my children!" when his cries were stopped short by the suffocating cord drawn round his neck, with the full strength of the undaunted executioners, and the victim fell to the floor in the agonies of death. The executioners bracing their feet against his body, continued their tug at the rope with increasing violence, "while others of the fraternity fell upon the body, cut the throat, and then his left side and breast open, so as to show his heart; during which horrid scene, some of the thirty-five or forty persons in the room, exhibited signs of sympathy; but the greater part," to use Mr. Anderton's own words, "using the most profane, revengeful language, with their fists clenched, grinned with horrid approbation!!"

After the execution, they carefully conveyed the body from the Lodge-room in the third story of a building, and threw it into Lymekiln dock, after which Mr. Anderton left the city as soon as possible, and embarked for America in a Russian ship. Mr. Anderton further states, that he had experienced instances of shipwreck, and had met the enemies of his country at the awful cannon's mouth, but never before had those feelings which he experienced on being a witness to the Masonic execution of William Miller. Many particulars of Mr. Anderton's affidavit have been passed over for the sake of brevity, and the substance only of the whole has been given.

In corroboration of the foregoing statement, a Mrs. Agnes Bell, now resident of the city of Boston, has made oath before the same John W. Quincy, justice, testifying for substance as follows:

"That she was born in Belfast, in Ireland, and brought

up within sight of Mr. Greenwood's house, where a tavern was kept in the lower story of the building at Lymekiln dock, over which, in the third story, was the Masonic Lodge-room described by Mr. Anderton. That she distinctly recollects seeing the dead body of William Miller, wet and muddy, before the hall of Mr. Greenwood, on the day after the King's birthday, in a certain year of her life, which she particularly designates, and which exactly corresponds with the year 1813, and the 5th day of June in that year, which was the very day following the evening of the horrid execution, as testified by Mr. Anderton. And she further states that Mrs. Miller was heard to say that her husband went to the Lodge the evening before in health, and that she hoped she would live to know who murdered him. And further, that the Masonic fraternity assembled on the occasion, formed one of the most numerous processions of the kind ever known in Belfast, and interred the body with Masonic honors!" O horrid works of darkness! Masons assembled in large procession, clad in the habiliments of mourning, professedly to lament over, and perform the Masonic ceremony of "INTO THY HANDS, ALMIGHTY FATHER, WE COMMEND THE SOUL OF OUR LOVING BROTHER,"—and thus inter the body of a professed worthy brother, whom they had Masonically executed the night before, as a perjured wretch, and a violator of Masonic obligations.

In further confirmation of the Masonic execution of William Miller, as testified by Mr. Anderton, there are also several gentlemen now residing in America, who were citizens of Belfast at that time, and have recently favored the public with certificates of their knowledge of the excitement produced in Belfast and that region, by the murder of William Miller, under circumstances corresponding with Mr. Anderton's affidavit.

Other instances of Masonic execution are before the

public, and might be brought into the amount of testimony on the point before us, if it were necessary. But let it suffice to say, in general terms, there is little, if any room, to doubt that many of the numerous murders which have polluted this and other lands with blood, which horrid deeds have been palmed on some innocent or unknown persons, have been really the bloody fruits of Masonic executions, while, as at Belfast, the perpetrators themselves were mingled with the crowd, perhaps distinguished with Masonic badges of mourning, and heard to say, "ALAS! BROTHER," while the blood of vengeance was crying against them from the horrid place of execution. And it is awfully to be feared, that when the light of eternity shall shine on the darkness, and every secret thing shall be brought to judgment, it will then be found, that many of the sudden deaths in the world have been the result of Masonic VENGEANCE, in the execution of Masonic penalty in a Lodge-room, or personal dispatch by poison, or assassination; as the ghosts of the murdered Artemus Kenedy, near Boston, the poisoned Simmons, of Albany, and a host of others, would doubtless testify now, were they permitted to speak.

Let it next be considered whether the laws of civilization justify the execution of Masonic penalty, or whether such execution, in the eye of the civil law, constitutes the act of murder.

The former position must be denied, and the latter affirmed, for this obvious reason, that the civil law makes no provision for the private trial, private conviction, private condemnation, and secret execution of any human being, in any case, for any offense whatever. The civil law requires that all accusations, trials, convictions, and executions, shall be public, and subject to public investigation. But the whole process which leads to, and terminates in Masonic executions, is done in secret. If Masonic law is violated, the accusation and trial of the

offender are performed in the secret conclave of Freemasonry, and not a witness is admitted, even on the defense, unless he belongs to the fraternity. If Masonic testimony convicts the culprit, no sacrifice can atone. Death is the penalty; and vengeance never can be appeased short of execution. Either the laws of Masonry must be totally disregarded, or the offenders against the majesty of Masonic laws must be put to death in the execution of Masonic penalty. And the whole process, from beginning to end, must be done under cover of midnight darkness, or with the most profound secrecy. Hence, Masonic executions, being conducted in direct violation of the requirements of the civil law, must be pronounced unlawful.

In Masonic executions, the design is to take life. The act is premeditated. And in the performance, it may be safely concluded, that there is no want of the spirit of malice aforethought, and vengeance, in operation. The conclusion, on the whole, then, must be obvious, that the civil law does not, CAN NOT justify the execution of Masonic penalties, but condemns it IN TOTO as an act of murder. This must be evident from the very nature of the crime. What is it that constitutes murder in the judgment of the civil law? It is the taking of human life unlawfully, with design, and with malice aforethought. All these concomitants are comprised in every Masonic execution. The life of man is taken UNLAWFULLY, because done in secret; with DESIGN, because premeditated; and with MALICE AFORETHOUGHT, because done in the spirit of vengeance. Consequently, every Masonic execution constitutes an act of murder. The doctrine is virtually admitted even by Masons themselves. Why did not the witnesses testify what they knew, when legally required so to do, in the case of the noted abduction in the State of New York? They tell us why; they were consciously dumb, and obstinately refused to declare the truth, for

fear of implicating themselves in the murder of Morgan! How often is the question asked, "Must the whole Masonic fraternity be impeached, because a few miscreants, or outlaw Masons have **MURDERED MORGAN?**" The import of this Masonic question is an implicit acknowledgment, that those who did put Morgan to death, **MURDERED** him. If so, it is equally true, that all who advised, and aided knowingly, whether directly or indirectly, were accessories to his death, and consequently were murderers in the judgment of civil law, and in the sight of God. This settles the point that the Masonic institution stands chargeable with the blood of all the victims who have fallen sacrifices to its vengeance, in the execution of Masonic penalties. Although the horrid deeds of death may have been perpetrated by a few conscience-hardened, heaven-daring Masons of high sounding titles, and unknown to thousands of lower degrees, who would shudder at the thought of being accessory to an act of murder; yet such is the nature of the Masonic institution, that it makes provision for the commission of the highest crimes, and all who know this fact, and have been voluntary accessories to any instance of Masonic execution, are guilty of the blood which is charged upon the institution, whose blood-stained law they have sworn to support, and still determine to maintain.

The institution of Freemasonry not only makes provision for the **COMMISSION** of crime, but also for the **CONCEALMENT** of all crimes perpetrated under cover of Masonic secrecy.

One clause of Masonic obligation is thus expressed:

"I promise and swear that a Master Mason's secret, committed to me as such, and I knowing him to be such, shall remain as inviolable in my breast as in his own, **Murder and Treason excepted**, and they left to my own election."

In the Masonic oath, provision is made to conceal

Perjury, Theft, Arson, and all other crimes with the above conditional exceptions. Should any crime, except murder and treason, be perpetrated, and the circumstances be committed as a secret to a brother Mason, that brother is bound by his Masonic oath, even in the Master Mason's Degree, to keep the secret forever, on penalty of death. But in the oath of the Royal Arch Degree, Masons are bound to keep the secrets of a companion without exception. The words are:

"I promise and swear, that a companion Royal Arch Mason's secrets, committed to me as such, and I knowing him to be such, shall remain as inviolable in my breast as in his own, **MURDER AND TREASON NOT EXCEPTED.**

A modification of this oath, "to keep **ALL** the secrets of a companion **WITHOUT EXCEPTION,**" amounts to the same import. For, as murder and treason are conditionally excepted in a **LOWER** Degree of Masonry, the oath of a **HIGHER** Degree to keep **ALL** the secrets of a companion **WITHOUT EXCEPTION,** amounts to the very same as **MURDER AND TREASON NOT EXCEPTED.**"

Such provision is made by the institution of Masonry, to conceal enormous crimes. This awful truth has been verified to the shame, confusion and guilt of our whole country. The crime of murder has been concealed, so far as to protect the perpetrators from the hand of justice, by an accumulated amount of perjury. And as long as Masons adhere strictly to the obligations of their institution, murder and treason, and every other crime which may be perpetrated by Masons, and known only to such as consider the obligations of Masonry sacredly binding, will continue to be concealed, let the amount of perjury, or fines, or imprisonment, be what they may. If forty Masonic offenders should be executed privately; forty widows be left in charge of two hundred and forty fatherless children; and forty thousand Masons were executioners, or accessories to the scenes of death, not a word

of testimony could be drawn from one of them, to convict an individual of crime, so long as all concerned adhered strictly to the obligations of Masonry. Subpæna the forty thousand men, put them under oath to declare the whole truth, strict adherence to the Masonic obligations would induce them to remain obstinately silent on the stand, in contumacy and defiance of the power of the civil law, or to testify confederately, that they knew nothing of the affair, and thus perjure themselves, to conceal the crime of murder, though each were fined two hundred and fifty dollars, amounting to ten millions, which would be drawn from the funds of Lodges, Chapters, and Encampments, to defray the expense of Masonic fidelity.

The spirit of Freemasonry exerts every nerve of power to suppress the circulation of its enormities, even after their public disclosure. How carefully was the Morgan abduction, and all the abominations connected with that heaven-daring outrage, kept out of every newspaper in our country which was under Masonic influence! Doubtless, the account would have been suppressed, and the public would have remained ignorant of the facts to this day, had not the independent spirit of FREE PRESSES broken the Masonic enchantment, and set the awful truth before the world. And even after the dead body of Morgan was found, indisputably identified, and laid down to rest in the grave, what but the spirit of darkness, could have invented a stratagem equal to the Masonic imposture which was played off upon the public, by the claims of a Canadian pretender to that body, for the purpose of disproving the death of Morgan, and to conceal the crime which had brought him to the tomb. On any other principle than artifice to conceal Masonic crime, who can account for the facts, that a Mrs. Monroe, from Canada, should journey into the State of New York, in quest of the dead body of her husband, with witnesses to prove the claim, and after finding the body which had

been so clearly proved to be the dead body of William Morgan, by incontestable marks, should lay claim to the same body, and prove the claim, by the color and texture of the clothing only; yet, to the full satisfaction of Masons far and near. And on any other principle than device to conceal Masonic crime, which Masons are sworn to do, who can account for the bountiful Masonic reward of fifty dollars, which has been publicly declared, without confutation, was given to Mrs. Monroe, by a Mason at the West, with whom had been deposited a large donation from Jerusalem Chapter, in the city of New York, together with sums of money from other Masonic bodies, for the relief of the western sufferers, in consequence of the Morgan abduction? All the apparent mystery which veils any part of this subject, from the most obvious light of truth, is explained in a single sentence: **THE WORKS OF DARKNESS ARE ALWAYS EMPLOYED TO CONCEAL THE WORKS OF DARKNESS.**

With this self-evident position before us, we may examine all the newspapers in the country, which are edited by the Square, Compasses, and Cable-tow rule, and see how many will be found to contain an insertion of the affidavits of Samuel G. Anderton and Agnes Bell, in relation to the murder of William Miller. Not one, it is presumed; while in many of their columns may be found Masonic burlesque on a well authenticated account of the preparation of a horrid murder, evidently designing to calumniate the character of the deponents, and disprove the truth of their disclosure. After such an example, how often are Masons, or their abettors, heard to speak with a sneer on the subject of the Belfast murder, as though it were a mere ridiculous fabrication! But why is a subject of so much interest, treated with so much contempt? Is the account of atrocious murders, in cases where Masonry is not concerned, thus withheld from the public, or turned to ridicule? If Morgan and

Miller had been executed privately, by Elders of Presbyterian Churches, for cheating their Ministers out of the salary which they had promised, and the facts had afterwards been disclosed and sworn to by some of these revolting Elders who witnessed the scene, and confessed that they were under oath to keep the transaction a secret forever, but conscience goaded them to a public disclosure, the circumstances of which were corroborated beyond a reasonable doubt; how long a time would it have required to spread every item of the horrid transaction before the American public and the world, till not a man, woman, nor child, that could read or understand, would be found ignorant of the facts? None would have been uninterested. The story would have been published in every paper; told in every house; and condemned as a deed of darkness by the whole community. But thousands of the American people are, doubtless, to this very day, ignorant of the most horrid Masonic murders, because they are under Masonic influence, by which the publicity of such works of darkness is suppressed. Thousands are so consummately ignorant, to this very day, as to believe that William Morgan is yet alive, speculating on his book of Masonic illustrations; and that Mr. Anderton's account of the murder of William Miller is a mere Anti-Masonic story, to create public prejudice against Masonry. Such ignorance is the result of Masonic device, to conceal the atrocity of the institution. One important fact, however, is incontestably proved by the Masonic power of concealment, which is, that all unsuccessful attempts to elicit testimony to prove the wicked acts which the oaths of Masonry bind its votaries to keep secret, adds substantially to the list of testimony to prove that the whole Masonic fabric, from the foundation to the top-stone, belongs to the Works of Darkness. When God shall bring all these hidden things to light, then will be known to the world of intelligent beings, the

secret murders, the perjury, and all the horrid deeds of darkness which the oaths of Masonry have kept concealed.

III. BECAUSE IT SUBVERTS JUSTICE; IS BASED ON IMPOSTURE; AND HAS BEEN RENDERED POPULAR ONLY BY SELF-EXALTATION.

IT SUBVERTS JUSTICE. The mystic power by which this is done, is in conformity to the following points of Masonic obligation:

"I promise and swear that I will obey all signs given, handed, sent, or thrown to me by the hand of a brother Mason." And,

"I promise and swear that I will aid and assist a companion Royal Arch Mason whenever I see him engaged in any difficulty, and espouse his cause so far as to extricate him from the same, if it be in my power, **WHETHER HE BE RIGHT OR WRONG.**"

Strict adherence to these Masonic oaths is capable of producing immense mischief in the subversion of justice. A masonic judge on the bench, receiving a sign from the hand of a culprit before him at the bar, is bound, by his Masonic oath, to espouse that culprit's cause, "**RIGHT OR WRONG,**" and acquit him, if possible. A Masonic witness, seeing the same sign, is bound, by his Masonic oath, to favor the culprit's cause, "**RIGHT OR WRONG,**" and testify that he knows nothing about the affair, or obstinately refuse to give testimony, though it cost him a fine of two hundred and fifty dollars, and three months imprisonment. A Masonic jurymen, seeing the same sign is Masonically bound to bring in a verdict of **NOT GUILTY, "RIGHT OR WRONG."** A Masonic civil officer, seeing the same sign, and having charge of a brother, prisoner, is bound, by his Masonic oath, to give the culprit an opportunity to escape from justice, "**RIGHT OR WRONG.**" A failure in any of these instances, would be a violation of Masonic obligations, and subject the of

fender to the execution of the penalty of death. Doubtless in the course of human affairs, many innocent persons have been condemned; the guilty acquitted; and the rights of the just, given to the unjust oppressor, through the influence of the mystic power of Masonry to subvert justice.

THE INSTITUTION OF FREEMASONRY IS BASED ON IMPOSTURE. Many of its most boasted claims are found to be a mere imposition on the world. It claims a divine origin, while the proof is plain before us, that it is a Work of Darkness. It claims antiquity in its present form, when it is evident that its antique form, if any such form existed, was merely a compound of Jewish ceremonies and heathen mysteries, while the history of Freemasonry clearly proves that the degrees of its present form are the result of modern invention. It claims a superior degree of the light of Science; but when its science is analyzed, it is found to be merely the SCIENCE of hoodwinking candidates, and teaching of BOAZ and JACHIN, SHIBBOLETH AND MAH-HAH-BONE, and a variety of ceremonies too silly to occupy the time of children, and too wicked ever to be practiced by Christians.

Masonry claims to possess, in a high degree, the virtue of morality, such as charity, honesty, truth, and good will to mankind. But, on investigation of its moral principles by the test of Truth, it proves to be a system of gross immorality. Its BENEVOLENCE is mere selfishness, confining fraternal charity to the fraternity only. Its HONESTY consists merely in being under oath not to defraud a brother Mason out of two-pence. Its TRUTH, when put to the test, is found to be an oath on penalty of death, to CONCEAL THE TRUTH, even unto perjury, for the preservation of Masonic secrets, and for the concealment of Masonic crimes, let the amount of fines and imprisonment be what it may. And its GOOD-WILL TO MANKIND, is found to exist in an oath to execute secret vengeance on

members of the human family, for offenses of the most trifling nature.

And, as the finishing stroke and topmost point of all its superlative arrogations, Masonry claims an indissoluble affinity to Christianity. It professedly combines the hope of the Christian and that of the Mason, to one common center. Its aim is to inspire the belief, that heaven itself is the superlative Grand Lodge of Perfection; that God is the Great Grand Master Mason of the Universe; that Christianity and Masonry united, will prepare mankind for the eternal celebrations of the upper Grand Lodge; and that all who are thus prepared, will be honored with the chief seats, and be entitled to wear the most precious Jewels of the heavenly Temple, where the never-ending employment will be to Labor with imperishable Masonic Implements, and participate in the sublime Refreshments of an eternal meeting in the "SANCTUM SANCTORUM." Such anticipations, doubtless, have made thousands of MASONIC CHRISTIANS; inspired them with hope, high as the throne of God; and filled them with expectations of future happiness, as expansive as the universe, while not a mallet was lifted, nor a stroke employed, nor a step taken, nor a prayer offered, nor a desire raised to the Throne of Mercy, for that purity of heart, that holiness of life, and that good hope through the grace of the Savior, which alone can secure the blessings of a glorious immortality.

But the light of Truth has disclosed the secret, that the Masonic claim of oneness with Christianity is altogether fallacious. No system can be correct which inculcates directly contrary principles. Masonry does this by a studied union with all kinds of religion. It perfectly accords with the religion of the Pagan, who worships the Apis and Crocodile in Egypt. It conforms to the religion of the Hindoo, who kneels before the household earthen images which are to be annually on-

ferred for sacrifice, in consecrated waters, to the gods of Neptune; or him who joins in the sacrifice of human victims on the funeral pile, or expiates for sin under the wheels of the temple of Juggernaut. Masonry perfectly accords with the religion of Mahomet, and holds the Alcoran in as high veneration as the Christian's Bible. And it equally harmonizes with the religion of the Infidel, who rejects the Bible as a fabrication of human invention; who denies the necessity of a Redeemer; who pours contempt on the doctrine of Christ crucified; who ridicules the Christian's fears and hopes, as the chimera of fanaticism, or the vision of a deluded imagination; and prides himself in the belief that reason, unassisted by Divine revelation, is the all-sufficient guide to happiness, both here and hereafter. As a proof that Freemasonry is equally partial to Infidelity, as to Christianity, you are presented at one view, with the emblems of each order, at every Masonic procession in the land of Christendom. The open Bible is carried as an emblem of the Christian's rule of life; while the Square and Compass, ON THE OPEN BIBLE, are displayed with equal pomp, as emblematical of the governing principles of reason, the only rule of life acknowledged by the Infidel. By this boasted union with various systems of religion, of directly contrary principles, Freemasonry proves itself to be Anti-Christian, a system of imposture, totally destitute of the doctrine of salvation, devoid of a platform of correct moral principles, and fit only to be classed with the Works of Darkness.

THE INSTITUTION OF FREEMASONRY HAS BEEN RENDERED POPULAR ONLY BY SELF-EXALTATION. No institution has been so highly extolled as Freemasonry. Its favorite orators have exerted their highest stretch of power to proclaim its praises to the wondering world. Ignorant of its real character, which was masked in disguise, the world could not dispute its claims, and consequently, its

pathway to honor was unobstructed. Under such circumstances, it has been the policy of the Prince of Darkness to raise the popularity of the institution of Freemasonry, by enlisting the great, the learned, the nobles of the earth, to become members of the fraternity: While of the religion of the Lord Jesus, it has been said, "Not many wise men after the flesh, not many mighty, not many noble are called;" of Masonry, it has been the boast of its panegyrists, that great men, mighty men, nobles, kings of the earth, chief captains of hosts, great lords and counsellors, honorable rulers, chief judges and magistrates, great merchants, rich men, great heroes, great philosophers, learned prelates, dignitaries, bishops, elders, and many members of Christian Churches, have honored the institution of Freemasonry with their membership. This has been the triumph of the institution, the theme of its orators, and the boast of all its powers of self-exaltation.

But the period has at last arrived, when the mask of Masonic disguise no longer obstructs the power of perception; and the wondering world is now able to understand the MANNER in which all these great, and mighty, and noble, and honorable, and learned men were made Masons. Every one of these great wonders of men, who in his kingly or pontifical attire, appears in a Masonic procession like an inhabitant of some other planet than the earth, whose tinsel and tinkling robe, with golden bells and pomegranates, and whose apparently celestial mitre, with "HOLINESS TO THE LORD," written in large capitals on the forehead, attracting the gaze even of THE CHILDREN AND SERVANTS OF THE STREETS; yes, reader, every such GREAT MAN, in order to become a great Mason, has submitted to be stripped of every article of wearing apparel, to the last article of decency, and that divested of pins and sleeve-buttons; and to be invested with the additional clothing of a pair of Masonic draw-

ers, tied on with strings, reaching a little below the knees; an old slipper on one foot, and the other bare; a tight bandage round the head to cover the eyes, and constitute a poor blind candidate in search of Masonic light; and a rope called a cable-tow, about ten feet long, with one end noosed round his neck. Such is the mere preparation to enter a Lodge-room. How dignified must a great man, or a Minister of the Gospel appear, in this pitiful plight! And yet every great man, to become a Mason, has been thus prepared, in a little adjoining apartment, to enter a temple of Masonic science, totally ignorant of the matter, and form, and oath, and ceremony, which were there to be required of him. He saw nothing, he knew nothing, for he appeared to himself like a fool. But his friendly guide announced his readiness to go forward; and after a round of ceremonies, the door of the Lodge-room was opened, and he was permitted to enter. As he passed the threshold of the "SANC-TUM SANCTORUM," to his sudden and great surprise, his left breast came in contact with the sharp point of the Compasses held and guided by a Masonic officer. At the same instant, he was, probably, almost shocked out of his wit, by the apparent thunder of a fraternal stamp on the floor with the foot, which every Mason in the room performed with his might. After traveling awhile round the room in darkness, he was directed to kneel on the floor, for the benefit of a prayer, which is usually a written form, without the name of Jesus in it. After further ceremonies, he was directed to kneel on his left knee, to place his left hand UNDER the Bible, and his right hand on the open Book, Square, and Compasses, in which position he was required to take the oath of an Entered Apprentice, swearing to keep all the secrets of Masonry, on penalty of death. Amidst the roar of another fraternal stamp, the bandage from the eyes being suddenly removed, he was next brought to behold the ~~AMAZ-~~

the light of three burning candles, the almost dazzling brightness of which, he was instructed to understand, represented the Sun, Moon, and **WORSHIPFUL** Master of a Lodge. What most wonderful light! What sublime representations! Next, he was instructed to understand, that pressing his thumb nail hard upon the upper joint of the fore finger of a person with whom he shakes hands, is the grip, the sign, and the first token of a **Mason** and that its name is **Bo-az**, which name he was sworn never to reveal, on penalty of having his throat cut, and his tongue torn out by the roots. After a round of ceremonies of similar importance, to teach him the royal Masonic art of keeping a secret, and bestowing **CHARITY** ON **WORTHY BROTHER MASONS**, he was divested of his drawers and slipper, invested again with his own apparel, presented with a Masonic apron, taught how to tie it on and wear it, and he was Masonically pronounced an **ENTERED APPRENTICE FREEMASON**.

Such is the manner in which men enter the door leading to all honor and **GREATNESS** to which a multitude of **Masonic Degrees**, equal in folly, and far superior in wickedness, can raise a human being. And now the world must be excused for deciding that Freemasonry has been transported into popularity by self-exaltation without merit. For the light of Truth has discovered that all its accumulated greatness derived existence only from the profusion of its own praise. All its boast of wonder has proved to be the empty sound of the trumpet of self-exaltation. This alone has rendered Masonry popular in the world; and the public knowledge of this fact has tumbled the whole self-exalted fabric into the depths of degradation. It has become a proverb and a by-word, a reproach among mankind. For, among other abominations, the subversion of justice, its deception, pretensions, and its self-exalted nothingness, have engraved it on the list of the Works of Darkness, never to be obliterated.

If such is the nature of Speculative Freemasonry, then all lovers of God, lovers of mankind, and well-wishers to the best interests of community, are under special obligation to renounce it; to withdraw fellowship from all who adhere to it; to reprove it by precept and example; and, by every laudable effort, endeavor to exterminate its influence from the society of mankind. Such is the admonition of an inspired apostle: "Have no fellowship with the unfruitful works of darkness, but rather reprove them." Particularly on a review of the foregoing subjects, it may be remarked,

1. THAT ALL MINISTERS OF THE GOSPEL, OF EVERY DENOMINATION, WHO ARE MASONS, AND ALL MASONIC MEMBERS OF CHRISTIAN CHURCHES, ARE COLLECTIVELY AND INDIVIDUALLY BOUND BY THE AUTHORITY OF GOD'S HOLY WORD, TO RENOUNCE FELLOWSHIP WITH FREEMASONRY.

They are under no less obligation to renounce fellowship with THIS work of darkness, and to reprove it, than they are to renounce, abstain from, and reprove Adultery, Intemperance, Profanity, Sabbath-breaking, Theft, Perjury, Murder, or any other work of darkness that can be named. Adherence to the principles of an institution, combined in its efforts to maintain opposition to God, can not consist with the maintenance of Christian character. As well may there be communion between the light and darkness; as well may there be concord between Christ and Belial; as well may he that believeth have part with an infidel, as for a professed minister of the Gospel, or any private Christian, to continue connection and fellowship with Freemasonry, and still maintain an unblemished Christian character, and an holy walk with God.

One distinguished part of the device of the Prince of Darkness, in promoting the institution of Freemasonry, has been to influence Ministers of the Gospel, and members of Christian Churches, to become members of the

Fraternity. Various measures have been adopted to accomplish this purpose. Ministers have been told that the knowledge of Masonry would enable them to understand their Bible better, and qualify them for more extensive usefulness to mankind. As a further inducement, the Grand Lodge has decreed, and that decree has been published and practiced in the subordinate Lodges, that Ministers of the Gospel should be entitled to the degrees of Masonry GRATIS. The devices of the Adversary have so well succeeded, that no small proportion of the Ministers of the Gospel have become Masons, and, as a matter of course, many of the members of their respective Churches have followed the example of their pastors. It would be rational to suppose that Ministers, and all professors of Christianity, after taking the first degree of Masonry, in the degrading manner which we have before described, would be convinced that all the light they had received belonged to the Works of Darkness, and that they would have instantly withdrawn themselves from all fellowship with it, and humbled themselves by deep repentance before God, and unreserved confession before men. Some, it is believed, have done this, but others have not. Should the question be asked me, why I permitted myself to take twenty-one degrees of Masonry before I renounced it, I could only answer that such is the indescribable power of Masonic infatuation, that one step into darkness prepares for another, and onward many press, as I foolishly did, in search for light and science, and knowledge and wonders, till Satan, the old infernal Spider, has wound the web of Masonic oaths and penalties, five, ten, fifteen, yes, twenty times and upwards, round them, binding them by the penalty of death, to continue all their life-time, in the fellowship and practice of the Works of Darkness. How deplorable would have been the condition of Masonic Ministers, and all the Masonic members of Christian Churches, thus en-

tangled, had there been no method devised, by which they might lawfully escape the snare of the Adversary, and obey the commandments of God!

Many imbibe the idea, that this is in fact the case; that their Masonic obligations are perpetually and sacredly binding; and that to renounce Freemasonry, would be a crime of perjury. But, if Masonry is a Work of Darkness, how can men be bound by its obligations, when God commands them to renounce it? The obligations themselves belong to the Works of Darkness, and to repent of the sin of taking Masonic oaths, and to break them instantly, is the import of the divine command, when God says, "Have no fellowship with the unfruitful works of darkness." A determination to adhere to Masonic obligations, is in effect, to proclaim open war with God and heaven, to set at nought the counsels of Jehovah, and pursue the road to destruction.

How perfectly absurd is the idea, that Ministers of the Gospel, and professors of Christianity, who are entangled in the works of darkness, should be bound by oath under penalty of death, to continue in their sinful abominations during life! The amount is, we have sworn to serve Satan forever, and the oath must be performed. What can be more preposterous? It is clearly proved that the oaths of Masonry are unlawful and wicked, and that to adhere to them will lead men to destruction. It is the doctrine of common sense, that unlawful oaths are not binding. If a man takes an unlawful oath, he is bound by the authority of Heaven to repent of that act, to break that oath, to humble himself before God, and seek for pardon. This is Bible doctrine. This is common sense. Were the forty men of old, bound to murder St. Paul, because they had rashly sworn to do it, on penalty of death, in case of failure? And would they have perjured themselves, had they repented and publicly renounced their wicked oath? Was Herod bound to take the life of

John the Baptist, because he had sworn to grant the request of a giddy young girl? Suppose a man should rashly swear in the morning that he would kill his neighbor before sunset, would he be bound to keep and perform that oath? Or would it be his duty to break the oath, and repent of the wickedness of malicious swearing to perpetrate the most horrid crime? Or suppose a man should be decoyed to take an oath of partnership with a company thus bound by an oath of confederacy, and it should turn out that they were a band of highway robbers; would this man be bound by his oath, to rob mails, pick pockets, break open houses, and plunder for gain, at the risk of life and expense of blood, because he had sworn thus to do? Or would it be his duty to break the oath which bound him to perform such nocturnal depredations, in violation of all laws, human or divine, and to repent, forsake, and expose the wickedness of the combination? Who can hesitate a moment in deciding each of the above cases against the binding force of the oaths to commit unlawful acts? Every such oath is wicked, and ought to be broken; and such are the obligations of Masonry. Every Mason is, hence, sacredly bound by the authority of Heaven, to renounce all his oaths of allegiance to the institution of Freemasonry, because they bind to the performance of things unlawful in their nature, absurd and ridiculous in their observance and destructive in their consequences.

With such contamination, the Churches of our Lord Jesus Christ are polluted. Many Ministers are Masons, and refuse to hear the admonitions and reproof of Heaven. Many of their members follow their example. Doubtless Satan triumphs in such fidelity to the cause. A Minister of the Gospel, who renounces Masonry, can scarcely find the door of a Church open to his labors among some denominations, for the reason that there are so many adherents to Masonry in the Church. Many

Ministers, who are not Masons, dare not unite in the fellowship of a seceding brother, for fear of offending some of their Masonic hearers and supporters. General A, Colonel B, Doctor C, Esquire D, Lawyers E and F, Merchants G and H, and other great men down to X, Y, and Z, are Masons. Every eye is upon the Minister. The least word or deed that might be construed against Masonry, will ensure the pastor, what is termed by some, a "WALKING PAPER," that is, some complaint must be preferred against him, and he must be dismissed, (in disgrace if possible), from his congregation. Such is the influence of Masonry in the Church. Satan has planted his infernal standard in the center. Many a Church door is tyled with a drawn sword of Masonic power. The ordinances of God are contaminated with the spirit of Masonic vengeance. Many will profess to lament that it is so, and express a wish that it were otherwise. But under the Banner of the Works of Darkness, who will dare to face the enemy, and boldly testify the Truth of God? Not he who is a Mason, and holds to the binding force of its obligations; nor he who is awed to silence by Masonic influence. Such watchmen will have fellowship with the Works of Darkness, when God commands them to renounce, to separate, reprove, and touch not the unclean thing. O when shall the sons of Levi be purified from the defiling powers of darkness! When shall the Church be purged from the abominations of Masonry! On review of the foregoing subject, we remark,

2. THAT IT IS THE DUTY OF THE MINISTERS OF RELIGION TO PREACH AGAINST THE ATROCIOUS NATURE OF THE INSTITUTION OF FREEMASONRY, WITH THE SAME PLAINNESS AND ENERGY THAT THEY ARE REQUIRED TO USE IN PREACHING AGAINST SABBATH-BREAKING, PROFANITY, INTEMPERANCE, OR ANY OTHER GROSS IMMORALITY.

One essential characteristic of God's faithful Ministers in all ages of the world, has been to sound an alarm when

danger appeared; to point out in detail, the prevailing sins of the times; and plainly warn and admonish the people to repentance and reformation. Those who failed to do this, forfeited the title of their commission, incurred the displeasure of God, and were held accountable for the guilt and blood of lost souls. Freemasonry, the once pretended "HANDMAID OF RELIGION," has proved to be, in reality, a Work of Darkness. And it may, with propriety, be termed Satan's Grand Master-Piece, the very Cap of the Climax, of all his stratagems to accomplish the work of destruction. Perversion of God's Holy Word; a blasphemous use of his great Name; a profanation of sacred and holy things; the subversion of justice; abominable imposture, perjury, and blood and murder are found in its skirts. Can the Ministers of the holy religion of Jesus be justified then, in the practice of passing over, in total silence, the enormities of prevailing Freemasonry, which threaten destruction of all that is dear in life, hopeful in death, and blissful in eternity? Can they be justified, it is asked, on the ground of being Masons themselves? Not, indeed, as long as the words, "Have no fellowship with the unfruitful works of darkness," stand written in the Book of God. Can they be justified in such neglect, for fear of offending some of their Masonic hearers and supporters, or THEIR friends? As well might they connive at Sabbath-breaking, profanity, drunkenness, theft, falsehood, infidelity, and all other abominable wickedness, for fear of offending some of their immoral hearers and supporters, or THEIR connections. O how can the watchmen on the walls of Zion, clear their skirts from the blood of souls, while, for the love of praise, or to preserve a false peace, or for fear of losing some of their friends, and a portion of their salary, they shut their eyes and ears, and put a seal on their lips, by the plea, "We know nothing about Masonry, and prudence leads us to say nothing about it;" or "We are members of

the institution ourselves, and will never violate its most sacred obligations." Surely such ministerial fidelity to the bloodstained institution of Freemasonry, must be the result of "DARKNESS VISIBLE," as Milton describes it, yes, darkness incomprehensible, issuing from the smoke of the bottomless pit.

In view of such considerations, I feel it to be my indispensable duty, arising from a sense of my own shameful experience of the knowledge of Masonry, to entreat my brethren in the holy ministry, and add to my entreaty a solemn warning, especially to those who are Masons, to renounce, come out, and be separate from Masonic abominations. All others I would entreat and beseech to lift up their voice, and be not afraid, but testify publicly and privately, against the Works of Darkness. If Masonic members of Churches will cleave to Masonry, and falsely deny the enormities of its nature, exclude them from the communion of the Church, that the Sanctuary may be purified from the foul contamination. Yes, I would entreat and beseech the judicatories of the Church, of all denominations of Christians, to unite their wisdom, their talents, and pious efforts, to withstand, suppress, and root out this formidable enemy of righteousness, with all its combined and complicated powers of deception, until it is exterminated from our land, and banished from the world. If Ministers have been instrumental in promoting its popularity, let Ministers humble themselves to be more instrumental in promoting its overthrow. Though it may cost them their good name, the hatred and opposition of Satan, the contempt and persecution of wicked men, and the VENGEANCE of Masons, yet God will not fail to reward them with his promised blessing. And as a seal of the testimony which I have borne, and now bear, against the institution of Freemasonry, I do now most solemnly protest against, and totally disavow, the prevailing usage of those Churches

of all denominations of professing Christians, who consider it no breach of Gospel rule, to hold in their connection and fellowship the avowed adherents of an institution which belongs to the Works of Darkness, firmly believing it to be my duty to renounce the fellowship of all professing Christians who denominate themselves Freemasons, who knowingly and sentimentally avow the usages, and professedly hold in sacred veneration the binding force and virtue of the obligations of Speculative Freemasonry.

3. IF THE INSTITUTION OF FREEMASONRY BELONGS TO THE WORKS OF DARKNESS, THEN OUR CIVIL INSTITUTIONS ARE IN JEOPARDY.

The light of Truth has disclosed the long concealed fact, that one of the principal objects of the institution of Freemasonry, is to secure the posts of office, the seats of honor, the ensigns of power, with all their emoluments, and thus away the energies of Civil Government. To secure this march to the summit of elevation, is the clause in the oath of the Royal Arch degree, and which, it is well known, has been introduced in some Lodges, as a part of the **MASTER MASON'S OBLIGATION**:

"I promise and swear that I will vote for a brother or companion Mason, and promote his election to office, in preference to any other candidate of equal qualification."

It is on this principle, and this only, that it can now be accounted for, that about two thirds, if not three fourths, of all the offices of our civil, military, and municipal departments of government have been filled with Masons. Even from the responsible trust of the Presidential Chair, to the most inferior town office throughout our wide-spread Republic, a **MAJORITY** of Masons, it is believed, still bear rule; and Masonry, (with other things designated by Agur of old), will never say, "It is

known," as long as there is an office within the bounds of the nation, which is not filled with a Mason.

Secret Societies are always dangerous to Civil Government; and none is in greater danger than a Republican form of government. Its offices being filled by the elective franchise, public and individual rights can be secured only by the suffrage of a free people. But the whole body politic can not be free and independent so long as a part of the community are combined under oath of secrecy and under circumstances to arrogate to themselves the power of confederate influence, to promote each other's elevation to office, honor, wealth, and power, in preference to members of the other part of community, who are acknowledged to possess equal qualifications. This is precisely the advantage, which Freemasons, under the mask of charity and good-will to man, have exercised over the rest of community. By this advantage, it has evidently been their aim to secure the exclusive right of office, emolument and government. And ere the Commonwealth was apprised of the imposture, or discovered omens of danger, the chains of Masonic despotism were forging, and preparations fast making to bind the nation in its power.

What the result would have been, had the Works of Darkness met with no repulse, is beyond the power of present calculation. Suppose the secret machinations of Masonry had succeeded without molestation, until, by its mystic power of elevation, all the commanding officers of the military and maritime forces of our national defense, all officers of the civil government, post-masters, and directors of the various banking establishments, had been Masons; and all the financial resources of the nation, had been brought within the compass of Masonic grasp.

After all this preparation, suppose a plot had been

formed to overthrow our dear bought Republican Government; to erect a throne in this Western World, and place it on a Grand, Sublime, Royal, Ten Times Thrice Illustrious, and Absolutely Sovereign Masonic King. Suppose the "THIRTEENTH DAY OF THE MONTH ADAR" had been selected to blow the trumpet in Washington, and proclaim, "GOD SAVE THE MASONIC KING," while all the members of the Grand and Subordinate Lodges, Chapters, and Encampments, in the Union, having been notified by posts, to prepare themselves on the day appointed, were well harnessed with sword, shield and buckler, and commissioned to kill, slay, and utterly destroy all who would not respond to the sound of the national trumpet, "GOD SAVE THE MASONIC KING." To defray the expense of all necessary force of arms, in securing the triumph of a Coronation, and unconditional submission to his Sovereign Masonic Majesty, suppose the grasp had been made on the vaults of the numerous banks, and money offered in exuberance to all who would enter the field in support of the Revolution; under such circumstances, what would have prevented the total overthrow of our National Government, and the establishment of an Absolute Masonic Monarchy? If the Government of France was revolutionized in THREE days, might not the Government of these United States have been changed to Monarchy in ONE day, by the Mystic Power of Masonic Stratagem! Nothing could have prevented such a revolution, but the interposition of that Divine Providence which has broken asunder the strongly fortified enchantments of Freemasonry, and exposed its works of darkness to the world. The God of Israel has interposed. Glory be to his name; the Lord of Hosts has hitherto prevented our national ruin.

But even on the supposition that the exposures of the abominations of Freemasonry should terminate in civil war, as has been already insinuated, how many thous-

ands of the miscreants of our land, would be found base enough, for the love of money, and rum, and war, to shoulder fire-arms, unsheath the sword, join the Masons, and swear by the strength of the Cable-tow, that they would conquer Anti-Masonry or die? This is no chimera. It is a measure that is comprised within the "COMPASS, SQUARE, AND ANGLE" of Masonic effort. And who can calculate the result of such an outrage on the American Government? The amount of the loss of blood and treasure, might be such as Vengeance itself might not be able to countervail, nor to sustain.

Our only hope is in God. Our prayer is, that under the Divine protection, Americans, who have been taught the lesson of Freedom at the expense of the blood of their fathers, and the widowhood of their mothers, will still be FREE. The titles, and honors, and mottoes of Masonry, savor hard of Royalty, Sovereignty, and Despotism. Let Masonry prevail and prosper, and the deplorable results may be looked for in a Masonic monarchy for our form of government; a Masonic established religion; a Masonic church; a Masonic way to a Masonic heaven; and blood and massacre, and destruction to all who subscribe not to support the Monarch who sways the energies, and rewards the services of the Works of Darkness.

Then might be written with tears and blood, America is fallen!—The last ray of her independence is covered with despotic darkness! Her hope is withered! Woe, woe unfurls the banner of moral desolation over the length and breadth of the once happy land; while an unholy religion, defended and nurtured by Masonic vengeance, shall lead millions of immortal beings from the Masonic conclaves of darkness on earth, to the pit of eternal darkness below. O, my countrymen! my countrymen! beware of the enchanting, delusive adversary, and awake to secure the best interests of the nation! If Freemasonry is a work of darkness, engendering destruc-

tion to the morals, and happiness, and souls of men, and inimical to the very existence of our inestimable government, then to oppose its progress by every laudable measure, trusting in God for success, and praying for the promised brightness of his coming, to destroy these works of the Adversary, must be the indispensable duty of every lover of Righteousness, of Liberty, and Independence. This is the true spirit of Anti-Masonry. Opposition to the Masonic works of darkness, is the amount of its import. Hence, if Freemasonry is bad, Anti-Masonry is good. To promote this cause, was the object of the National Convention, in Pittsburgh. May God follow their deliberations with his blessing. May the measures which have been adopted, diffuse a savor of the knowledge of the evils of Freemasonry, over the Republic of America, and to the remotest regions of earth. May the march of the Destroyer be successfully and triumphantly opposed at every rallying point of defense, until its power and influence shall be so weakened that there shall not even be strength enough to cry **QUARTERS!**—And being banished to the land of oblivion, may the blessings of Freedom and Peace be guaranteed to the nation, by the suffrage of an independent people, and thus be perpetuated, without contamination, to the latest posterity.

S E R M O N

—ON—

Secret Societies

DELIVERED AT

WOODSTOCK, CONN.,

September 11 1829.

BY

REV. DANIEL DOW,

PASTOR OF THE CHURCH IN THOMPSON, CONN.

Text: If ye will inquire, inquire ye Isaiah, XXI 12.

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AN ABLE ARGUMENT FOR FREE INQUIRY.

A discourse at Woodstock, Conn., Sept. 11, 1829, by Daniel Dow, Pastor of the church in Thompson.

If ye will inquire, inquire ye.—Is. xxi. 12.

God has endowed the human mind with the faculty of inquiring, reasoning, and, in this way, arriving at the knowledge of truth. This faculty, it is conceived, was not given to lie dormant; but to be exercised. And it would seem inferable from the very constitution of our nature, that nothing ought to be believed; and that nothing ought to be done, for which no reason can be assigned. Hence it is generally conceded, that free inquiry is the common privilege of all mankind; and that in regard to all subjects, so far as is needful to form a proper estimation of them, and to act accordingly.

It is further to be observed, that God himself, not only allows, but enjoins, the exercises of free inquiry, even upon subjects the most momentous. He does not require us to attend to the concerns of our everlasting salvation, without a rational inquiry. "Come let us reason together, saith the Lord." Saith our Saviour. "Why even of yourselves, judge ye not what is right?" Again, God calls upon his people, to judge of the equity of his government: "And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. O house of Israel, are not my ways equal? are not your ways unequal?" And even an appeal is made to reason, by an inspired apostle, to prove the Divine existence: "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." While on the other hand, such as deny the supremacy of Jehovah, are expressly called upon, to bring forth their strong reasons. It is not displeasing, then, to the Almighty, that mankind should exercise their reason in the investigation of truth. But on the contrary: the belief of any doctrine, or the practice of any supposed duty, for which no reason could be given either from the light of nature, or from the Word of God, would not be acceptable in his sight.

Accordingly, all subjects are fairly opened to free inquiry. And who will dispute the right? Were we, this day, to search into the merits of any question, relating either to natural philosophy, history, civil jurisprudence, ethics or theology; were we to inquire concerning any object either in heaven, or on earth, either in the natural, or moral world, and were to do it with a right temper, observing proper decorum, our right to do so, by this enlightened assembly would not be disputed. If the subject of Freemasonry be an exception, it is the only subject there is, about which it is unlawful to inquire. And even to say, that it is unlawful to inquire about *this*, requires a reason to be given, which I for one, have never been able to discover. I take it for granted, then, that it is as lawful to inquire about this subject as any other.

2. Freemasonry is a subject which merits inquiry. If it be what its friends have represented; of all subjects in the world, it is most worthy of attention. Its most able abettors, Mr. Town, Mr. Preston, Mr. Webb, and others, whose writings have been approved and recommended by the higher authorities of the order, declare it to be not merely the handmaid of religion, but to be Christianity itself—the highest kind of Christianity, even the perfection of it. If this be true, it certainly demands inquiry. It should be looked into most carefully, by every one who has any faith in Christianity, and who would ever wish to attain to the measure of the stature of the fulness of Christ. All who can, possibly gain admittance, ought immediately to take their standing in the lodge. And if one-half of the human race, even all females must unavoidably be forever excluded from participating of its blessings and its privileges, it certainly is not too trivial to inquire after the evidences, if not the reasonableness, of so mysterious a dispensation.

If it be, or be not, what its enemies represent, it is a subject which merits inquiry. Its enemies aver that all its pretensions to to religion are sheer hypocrisy, that whilst it professes to be Christianity, it is in fact nothing but infidelity; that it profanes the Word of God and the ordinances of religion by applying them to the vilest of purposes; that its oaths are bloody and blasphemous; that its object is wholly selfish, its ceremonies most degrading, and that it is an institution which has not only a tendency to make infidels, but to corrupt the morals of society. All this, and more is asserted by its enemies. Now whether all, or even any of these charges be either true or false, it is a subject which merits inquiry. If they are not true; inquiry ought to proceed, in order that the foul slander may be wiped away. If any of these charges are true, inquiry ought to proceed, in order that the imposture may be detected, and its deleterious influence counteracted.

Or if it be a subject which in itself as indifferent, of no kind of importance, still it is a subject which merits inquiry. Some there are who consider it as a mere trifle calculated to do neither good nor hurt. If it be so, still very trifling subjects besome important, because they are esteemed important, and the minds of men are as much agitated about them as though they were so; and hence it becomes needful to inquire into them in order that they may be duly appreciated. Thus with Freemasonry, whatever it may be in itself, it certainly is a subject which has been considered by many as being vastly important; by some, for its good; by others, for its bad tendency. There are many here present, who will bear me witness, that it is a subject capable of agitating, and which does agitate the minds of men. Even admitting, then, what some aver, that is a subject of a very trivial nature, inquiry ought to proceed, in order that it may appear such; and that thus all unhappy excitement may be allayed, as it certainly will be, when the people become convicted that the occasion of it is a subject of little or no consequence. Whether Freemasonry, therefore be as it is represented by its friends; or as bad as it is represented by its enemies; or as trifling as any one who feels indifferent has esteemed it; the inquiry ought to be made. What is this novel and alarming subject, which has been the occasion of so much excitement? For until it be duly weighed and appreciated, you may rest assured the excitement will not abate.

This subject merits inquiry, in view of the condition in which it has involved the churches of Christ. It is well known that, at the present time, there are many professing Christians who really believe that Freemasonry is an anti-Christ. At the same time there are members of the Christian church, in all denominations, who belong to that fraternity. Now it would seem from the necessity of the case, that some inquiry should be made, that we may be able, understandingly, to discharge our duty. For how will it be possible for any one to determine, which of the two is in the wrong, or to exercise that Christian watchfulness, which the Gospel requires, without serious inquiry into the merits of the case. It would seem, that no Christian church, at this day, can do their duty to their brethren, either in vindicating or reproving them, without inquiry. For without this, they would be as likely to censure. And to sit down and do nothing, when duty calls to action, would be to sustain the character, and to fall under the condemnation, of a slothful servant. The present condition of the churches, evinces that inquiry on this subject is needful.

But perhaps, some will say, all those remarks might be pertinent were the subjects of such a nature as to admit of inquiry. But

the subject is occult, so wrapped up in impenetrable darkness, that nothing can be known about it; all inquiry therefore ought to be suppressed, because it must be wholly fruitless. I would then observe.

3 That this is a subject concerning which, inquiry may be made, and information obtained; at least, so far as is necessary to answer every practical purpose. Were the subjects indeed so occult, that nothing could be known concerning its real merits, a very important inquiry would arise, even in that case, whether any person could be justified in uniting with an institution, of which it is impossible for him to obtain any previous knowledge. I should judge, that this inquiry ought to occupy the mind of every candidate, till, somehow or other, information could be obtained concerning the merits of what he was about to receive. But it is not a fact, that this is a subject concerning which no information can be obtained. Secret as the nature of this institution has been, it is now a secret no lodge. More than a thousand, nay, I should not go beyond the probable truth, were I to say, more than two thousand seceding Masons have openly proclaimed it. They profess to have told us, for substance, all that could be either learnt or told. And who are these witnesses? They are persons of all classes; from the highest to the lowest grade. Many of them, men of unblemished character. Many of them, men of undoubted piety. Many of them, ministers of the Gospel; and of all the various denominations of Christian people, Presbyterians, Baptists, Methodists, Quakers, and others in different sections of the country, who could have had no combination together, yet all agreeing in bearing the same testimony, in regard to the secrets and obligations of the Masonic institution. And this many of them have done, when they were thereby exposing themselves to reproaches, and perils, and privations, and mortifications, which they might have avoided by only remaining silent. These witnesses are neither incompetent nor incredible. Nor can their testimony be rejected, without rejecting all human testimony, whatever. Do you wish for names? I have not time to give you the whole catalogue, neither is it needful; but I will mention a few. I would refer you to the Rev. Mr. Thacher, pastor of a Congregational church in Wrentham, Massachusetts; the Rev. Mr. Jonea, pastor of the Presbyterian church in Cabot, Vermont; the Rev. Mr. Sanborn, pastor of the Presbyterian church, at Painted Post, Steuben county, State of New York; the Rev. Mr. Stearns, pastor of the Baptist church in Paris, State of New York; Mr. Henry Dana

Ward, editor of the *Anti-masonic Review*, in the city of New York; the revelation made by a large number of seceders, convened at Le Roy, State of New York; the renunciation of Mr. Mulford, Morris county, New Jersey; together with the genuine edition of the "Illustrations of Masonry," by Morgan. I might mention many more of equal credibility; but I forbear. If any one, therefore, would wish to obtain information on this subject, the door is open, opportunity is offered. "If ye will inquire, inquire ye." It is certainly practicable to inquire into the number and creditability of those witnesses. It is as practicable to inquire into the testimony which they bear. And it is as practicable to inquire, whether the institution, as developed by them, be consistent with the holy religion which we profess.

4. It would seem that the friends of the institution, themselves, can have no rational objection to a free and unembarrassed investigation of all the facts which relate to this subject. For no cause can be in worse plight than to be laboring under high charges and heavy suspicions, and when investigation is proposed, and proof offered, to shrink from the investigation and endeavor to suppress inquiry. To do this, is always construed into a consciousness of guilt, and operates more to the disadvantage of the accused than the proof of the fact; because it not only fastens the guilt, but leaves the imagination to go even beyond what could have been proved. So that even a guilty person has suffered more, in point of character, by avoiding a trial, than he possibly could have done, even had he been tried and condemned.

5. The inquiry should be made in order that either the institution itself, or the community, may be delivered from the imputation of blood guiltiness. Where murder has been committed, or where there is any ground for suspicion that it has been committed, it is always proper to inquire into the fact; and if a fact, to inquire who was the perpetrator, and who were the accomplices. Most deplorable, indeed, must be the state of society where crimes of this nature can be committed, and no inquiry excited. In such a case the whole community must be involved in the guilt. But in this case, it is alleged, that human blood has wickedly been shed. It is alleged that it was done in strict accordance with the oaths and obligations of the Masonic institution. It is also alleged that lodges and encampments have been acting in concert, in perpetrating and concealing this crime. These are awful charges; and the more alarming on account of the number said to be combined together. And now is it not indispensable that some inquiry be made? Should it not at least be asked, whether it be a

probable fact, that such a crime has been committed? And whether it be a fact, that there is an institution in our land, which claims the right of thus disposing of the lives of its members, and who have bound themselves together, by horrid oaths, to submit to such a claim, and if not to aid in the commission of such crimes, yet to conceal them when committed, and to use their utmost efforts to screen the guilty from justice? If there be the least ground for the suspicion that such are the facts, it is not to be wondered at, that all good men should feel alarmed; and it is certainly proper that the inquiry should proceed. For, without it, if the charges be untrue, the innocent must labor under an unjust and cruel aspersion. Or, if they be true, the whole community must be under a vast load of guilt in being silently accessory to the shedding of blood. Justice to the public, as well as to the individual sufferer, demands that the inquiry proceed. "If ye will inquire, inquire ye."

6. There are some things upon the very face of the institution; some effects which it has produced; and some things which have been done with respect to it, which do most imperiously demand inquiry. The propriety of an oath, administered to the young and to the unwary, when he who takes it knows neither the form nor the subject of it, justly demands inquiry. When men are made to swear to obey all orders which may be handed, sent, or thrown to them, and to keep all secrets which may be committed to them, murder and treason excepted, and in some instances, murder and treason not excepted, it is certainly time to inquire whether such oaths are consistent, either with the love of God, or of man. Again, Masonry is either a religious institution, or it is not. If it is not a religious institution, how comes it to pass that such intelligent men as Mr. Town, Mr. Preston, Mr. Webb, and others, so confidently assert that it is? How comes it to pass that grand lodges, chapters and encampments, have recommended these writers as giving a just account of the institution? How comes it to pass that this sentiment has either been openly avowed or passed over without remonstrance, by all the members of the fraternity, with scarce a single exception, till within a few years past? How comes it to pass that such orders are formed in the institution, as deacons and priests, and grand high priests, and grand prelates? How comes it to pass that so many religious emblems are made use of, and such as are borrowed from the most sacred

ordinances of our holy religion? Why is the Lord's Supper mimicked? And why is there an exhibition of the most solemn scenes described in the Word of God, not only on earth, but also in heaven? How comes it to pass that we sometimes see, inscribed in large letters upon the scarf of a Masonic High Priest, **HOLINESS UNTO THE LORD**? And how comes it to pass that even professed ministers of the Gospel, whose praise is in all the lodges, have publicly declared that the Masonic secret is nothing less than the manna which came down from heaven, and the white stone and the new name which no man knoweth, saving he that receiveth it? If it be not a religious institution, is it not needful to inquire whether a most wicked imposture hath not been practiced, and the sacred institution of religion caricatured? It would seem that they who now tell us that Masonry is not a religious institution, are speaking very reproachfully of the ceremonies, the emblems, and the practices of the order, and are, in fact, impeaching the whole fraternity, as a body, of acting the part of hypocrisy, from the very commencement of the order down to the present time. You will observe that it is not I who assert that Masonry does not claim to be a religious institution. But surely, those gentlemen who do make the assertion, (unless they are willing to give up the institution as altogether indefensible), ought to consider well what they say. If it be not a religious institution, why has it always made such claims and pretensions, and why are religious emblems made use of? But if it be a religious institution, the inquiry certainly ought to be made, what sort of religion is it? The constitution of Freemasonry takes the broad ground that persons of all religions, whether they be Christians, or Jews, or Mohammedans, or pagans, may be admitted as members of the fraternity; and he that believes in the existence of any God, whether one or a thousand, or whatever the character of his gods may be, may have a right, so far as religion is concerned, to all the peculiar and distinguishing immunities, and blessings, and privileges of Freemasonry. The question then very naturally arises, (and who will say it is not an important question?) What religion does Freemasonry teach? Is it Christianity? Is it Judaism? Is it Mohammedanism? Is it paganism? Or does it place them all upon a common level? Surely, if religion is professedly taught in this institution, it cannot be considered as impertinent or uncivil to inquire what sort of religion it teaches, that we all may determine

whether it be such a religion as we would wish to be taught, and that the public may supply themselves with suitable books and implements, and be prepared to receive the instruction which it gives. And if it be only the handmaid of religion, as some say, it is certainly desirable, in order that both the hand-maid and the mistress may perform their appropriate duties, that it may be well understood what this hand-maid has to do, and what may be reasonably expected of her. And would it not, sometimes, be proper to inquire whether she has in fact, done the service assigned her? It does seem that there are some things here, in the very claims and pretensions of the institution, which do especially demand inquiry.

Again, it does appear, that great evils have resulted from secret societies, and sometimes have grown out of the lodge; as Professor Robison and Abbe Barruel abundantly testify. Is it not needful, then, to inquire what these secret societies have actually done? What have they done in France! What have they done in Germany? What have they done in Russia, in Prussia, in Spain, in Portugal and in England? What have they done in Mexico? And especially, what have they done, and what are they doing in the United States? If they have done nothing but what is salutary, let it be recorded to their honor. But if it be found to be a fact that revolutions have been meditated, and plans to effect them concerted and matured in the lodge-room, the inquiry ought to be made, in what way such evils may be avoided.

More than all this, what has been done by others in relation to this subject, who are not members of the institution, renders inquiry peculiarly needful. Whether at first there was any necessity for the inquiry or not, inquiry has not only commenced, but there are many who have gone so far as to give their verdict. We have documents presented to the public of most weighty import, from very respectable sources. We have not only the confession of Christian brethren and pious clergymen who have seceded from the institution, but we have also the doings of churches, and conventions of churches, and associations, and consociations, and assemblies of very respectable civilians, who have passed their acts and resolves, declaring that they have examined this subject with much prayerfulness and deliberation, and that they do find it to be an institution both corrupt and dangerous, inconsistent with morality, with liberty, with religion, and with law. They say so.

Now the public acts of such respectable bodies certainly demand a respectful attention. If they have acted right, and in the view of evidence, we ought to concur with them. If they were mistaken, and their acts improper, we are not bound, indeed, by their decisions, but we have no right to say they have done wrong, until we have made the inquiry ourselves, and can give a good and substantial reason why their decisions should not be affirmed. To set aside their decisions without inquiry, would be judging the case without hearing the evidence. And if any one can tell how Christians can do their duty to their brethren, with whom they are in covenant, and pay no respect to their doings, I should be glad to be informed. Such public declarations, acts, and resolves render inquiry indispensable.

I would ask whether it be not the duty of the members of the fraternity themselves to inquire as well as others? Would it be improper for them to inquire concerning an institution which they may have joined hastily, and of which they frequently confess they know but little? Would it not be well to examine still more deeply, what was the origin? what is the nature? what is the design? what are the secret doctrines and obligations, as well as the open and ostensible claims and pretensions of Speculative Freemasonry? Such things as once were never written, nor printed, nor cut, nor carved, nor stamped, nor engraved, and which, therefore, could not be so well understood and remembered, are now printed in fair type, and you may read them at your leisure, and reflect upon them deliberately. And is it not possible, that upon further investigation, you may discover some things which you had overlooked? Or, if you should not be convinced that it had an evil design at its commencement, may it not still be a subject of inquiry, whether it has not been so much corrupted as greatly to mar, if not to spoil the institution?

Would it not be well to inquire most seriously, whether the principles of illuminism have not been introduced into the lodges of the United States and spread to such extent as to be greatly alarming? And would it not be well to inquire, what is the propriety of all those higher orders in Masonry, which are confessedly of a very recent origin, and which claim supremacy, not only over all the lodges in this country, but in both hemispheres? Would it not be well to inquire, who gave them authority, before you submit to it! And would it be improper for you to inquire with re-

spect to the bloody deeds, said to have been committed by Masons in the State of New York, and countenanced by lodges and encampments, and whether you are in reality (however ignorantly and unintentionally) in alliance with, if not in subjection to a body of men who are disposed either to perpetrate, or conceal such crimes! Or, if the institution be only what the Rev. Joseph Emerson says it is; who admits that it has done all the good it ever will do; would it not be well for you to inquire whether you might not, even out of condescension to your brethren, to allay this unhappy excitement, to make so small a sacrifice as to give up an institution, which, even its learned advocate acknowledges, has done all the good that can be expected from it, and which, consequently, can be of no farther value, either to yourselves or others?

Whether my hearers be Masons or Anti-masons, or neither, it cannot be improper for them to inquire, so far as to be able to give a reason for all they do or say in relation to this subject.

But in what manner should the inquiry be made?

1. With the greatest impartiality. There should be no desire on the one hand to find guilt where there is none, nor on the other hand to cover over iniquity and to justify it when it becomes manifest. Evidence alone is to be looked at, and all personal animosities, and favor and all affection, should here be out of sight, and if possible out of remembrance.

2. The inquiry should be made with much prayerfulness. The subject, whatever it may be in itself, is likely to be attended with vast consequences. It has a great bearing, not only upon individual character, but upon the interests of the civil community, and, what is of still higher consideration, upon the interests of Zion. We are not without a hope that the agitation which it produces will terminate in the greater purity of the church, and the greater extension of the Redeemer's kingdom. But it may be for the fall, and for the rising again of many in Israel. What great changes it may produce it is impossible for us to fore-tell. Surely, then, an inquiry of this kind should not be entered upon without a solemn sense of the important consequence which may be depending, and without looking to God for that wisdom which comes from above, which is always profitable to direct, but especially needful on occasions so momentous.

3. The inquiry should be conducted with decorum. The man who has truth on his side will eventually prevail. If the vision

tarry long, in the end it will speak. And it is the truth itself, when clearly discerned, that must produce the desired effect. Let all, therefore, who think they have truth on their side, remember that the weapons of their warfare should be spiritual and not carnal. Leave all noise, and clamor, and reveling, and evil speaking, to them who have the wrong side of the question. "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated; full of mercy and good gifts, without partiality, and without hypocrisy."

4 The inquiry should be made with a sincere desire that such as are in darkness, may be enlightened, and come to the knowledge of the truth. Merely to have it said that we have carried a point, or gained a victory, will do little good either to ourselves or others. All this may be done, and still both we and they may remain under the power of sin. But if a sinner can be converted from the error of his way, a soul will be saved from death, and a multitude of sins be covered, and that in a far better way than the covering over iniquity without repentance. In all our investigations, then, and in all our endeavors to enlighten others, we ought to be actuated, and if possible, to give evidence that we are actuated, by a sincere desire to promote their best interest by convincing them of sin and error. Feeling thus, if we are not successful, we shall mourn in secret places, and spread their case before God. And if we are instrumental of doing any good, we shall still walk humbly and give the glory to the Lord. O what joy would there be in heaven if all they who are perishing with famine in this strange land, were to come to themselves, and like the penitent prodigal, form the resolution to return to their heavenly Father's house, where there is bread enough and to spare!

5. The inquiry should be made under a solemn sense of the judgment day approaching. All may rest assured, that if there be any works done in secret, they will then be brought to light. And if we ourselves are influenced by any improper motives, the secrets of our hearts will then be laid open. Should we not, therefore, even now anticipate the feelings we shall then have, in the review of all that we have ever done, and the eternal consequences which will follow from it, both to ourselves and our fellow sinners. Brethren, let us all remember, and endeavor to realize that the coming of the Lord draweth nigh.

The right which free citizens have to assemble, to inquire, and

to debate upon whatever concerns their interest in this land of liberty. is not to be called in question. But it is to be desired, and it is to be hoped, that all the transactions of this day will be so conducted as that you will not be afraid to have them re-examined (as re-examined they certainly will be), nor feel dissatisfied yourselves with the future recollection of them. Let truth be your object—let universal benevolence inspire your hearts. Walk as children of the light and of the day, and endeavor to commend yourselves to the approbation of your God, and to the consciences of your fellow-men. "Let all things be done decently, and in order. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Under these restrictions, "If ye will inquire, inquire ye."

SERMON ON MASONRY

BY

REV. W. P. M'NARY,

Delivered in the United Presbyterian Church, Bloomington, Ind.,

Sabbath, December 8th, 1873.

"Have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. But all things that are reprov'd are made manifest by the light. . . . Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."—*Eph. v. 11-14.*

The testimony of the United Presbyterian church declares "That all associations whether formed for political or benevolent purposes, which impose upon their members an oath of secrecy, or an obligation to obey a code of unknown laws, are inconsistent with the genius and spirit of Christianity, and church members ought not to have fellowship with such associations."

The number of oath-bound secret societies in this country is legion, and each one has its own peculiarities, so that it would be impossible to make an argument against the whole series in the bounds of one discourse. I will therefore confine my remarks principally to the society of Freemasons, which is the common father of them all; but we may occasionally refer to other societies that have copied the objectionable features of Masonry, when our remarks will apply to them. Inasmuch as we do not desire to speak often upon the subject, we would like to go over the whole ground, and in doing so we can do but little more than state our objections categorically, together with some authorities in proof of what we may assert. We will not be able to make an elaborate argument on many points, but will conscientiously endeavor to keep within bounds of the truth, and will hold ourselves ready to prove any statement which we may make, at any time or at any place.

We wish it distinctly understood that we speak against Masonry

as an institution and not against Masons as individuals. I believe there are many earnest Christians in the order, strange as the fact appears to me, and many of them are my warm, personal friends. I would not therefore wound their feelings on any account, much less injure their character. No! I would take each one of them by the hand and say to him, my brother, you have got into an institution that is unchristian in its character, and immoral in its influence, and your connection with it is a reproach to your Christianity and dangerous to your soul, come out of it my brother as you love your soul.

I. THE FIRST OBJECTION TO MASONRY IS ITS PROFANE, ENSNARING AND UNLAWFUL OATHS.

In illustration of this objection we will make some quotations from these oaths. The Entered Apprentice is taken into the lodge half naked, is made to kneel before the Master and place his left hand under the "Bible, compass and square," and his right hand upon them, and swear by and on these three symbols, that he will obey the constitutions, keep the secrets of Masonry, &c., and closes in these words, "Binding myself under no less penalty than to have my throat cut across from ear to ear, my tongue torn out by the roots, and my body buried in the rough sands of the sea where the tide ebbs and flows every twenty-four hours; so help me God."—[Light on Masonry, p. 27]

The Master Mason swears upon the Bible, compass and square, as before, using these words among others, "That I will support the constitution of the Grand Lodge of the state, and conform to all the by-laws, rules and regulations of this or any other lodge of which I may at any time become a member. That a Master Mason's secrets given to me in charge as such, shall remain as secure and inviolable in my breast as in his own, murder and treason excepted, and they left to my own election. That if any part of this solemn oath be omitted at this time, I will hold myself amenable thereto whenever informed. That I will not violate the chastity of a Master Mason's wife, mother, sister, or daughter, I knowing her to be such: Binding myself under no less penalty than to have my body severed in two, and my bowels torn out and burnt to ashes and the ashes scattered to the four winds of heaven, my body quartered and dispersed to the four cardinal points of the universe; so help me God."—[Light on Masonry, p. 73.]

The Royal Arch Mason swears, as before, using these words:

"That I will assist a companion Royal Arch Mason when engaged in any difficulty, and espouse his cause so far as to extricate him from the same, if in my power, whether he be right or wrong. That if the secrets of a Royal Arch Mason are given to

me in charge as such, they shall remain as inviolable in my breast as in his own,—*murder and treason not excepted.*”—[Light on Masonry, p. 142.]

(It is said by some that this last clause, and other clauses that might be objectionable to conscientious men, are sometimes omitted, but that the clause which says, “if any part of this solemn oath be omitted at this time, that I will hold myself amenable thereto whenever informed,” is never omitted. There is no doubt, however, but that these words were in the original form of the Masonic oath.)

The oath of the Thrice Illustrious Order of the Cross, contains these words: “That should I know another to violate any essential part of this obligation, I will use my most decided endeavors, by the blessing of God, to bring such person to the most condign punishment, *agreeably to the rules and usages of the Ancient fraternity.*”—[Light on Masonry, p. 199.]

In the Knight Templar degree, a candidate is made to drink wine from a human skull, saying these words: “May all the sins committed by the person whose skull this was, be heaped upon my head, in addition to my own, should I knowingly and willingly violate this, my solemn obligation.”—Light on Masonry, p. 183.]

Now, we have many objections to these oaths, among which are the following :

1. No one has a right to administer an oath except an officer, either of a church or state, and all extra-judicial oaths are wrong.—Matt. v. 33: “Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths.” James 5. 12: “But above all things, my brethren, swear not, neither by heaven, neither by earth, neither by any oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation.”

2. An oath is an act of religious worship, and to swear by the “Bible, compass and square,” is both profanity and idolatry.—Deut. vi. 13: “Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name.” Isa. lxxv, 16: “He that blesseth himself in the earth, shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth,” etc.

3. No person has a right to swear to obey a code of laws, or to keep secrets, not knowing what these laws and secrets are, for he thereby forswears himself, and blindly gives his conscience into the keeping of fallible men.—Jer. iv. 2: “And thou shalt swear, The Lord liveth, in truth, in judgment, and in righteousness: and

the nations shall bless themselves in him, and in him shall they glory." Mark vi. 23: "And he swear unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom."

These objections (the 1st and 3,) apply to all oath-bound secret societies, and we regard both the taking and administering of such oaths, a very heinous sin.

4. These oaths place the members under unlawful penalties, and bind the members to help to execute these penalties, which is a crime, both against the state and the conscience of the members. And these penalties are no dead letter upon the Masonic statute book. Rev. Moses Thatcher, a seceding Mason, says that he has "*reliable, historical evidence of not less than seven individuals murdered under Masonic law.*"—[See Finney on Masonry, p. 121.]

5. To swear to keep the secrets of other men, and to protect them from punishment, whether they be right or wrong, is a crime against the state and the conscience of the individual.

6. To agree to be bound by any part of an oath that may be omitted, and consequently unknown, is putting the conscience into a snare.

II. OUR SECOND OBJECTION TO MASONRY IS THAT IT SUBVERTS JUSTICE.

The Masonic fraternity is a society of men composing part of community, leagued together for the purpose of helping each other secretly. A GREAT RING IN SOCIETY. It is therefore, in its very nature, opposed to justice. This remark applies with equal force to secret societies in general.

Every person who has anything to do with politics or with business; every person who was in the army; every student of the university; every person who has not lived with his eyes shut; has seen, that when a member of a secret society has the appointing power he will always appoint a member of his own fraternity in preference to any other, without reference to merit, if he can do so without compromising himself. They are, therefore, of necessity, "partial men" in community. This partiality is felt by community, especially in the trial of violators of law.

Masonry swears its members to keep the secrets of each other, and to fly to the relief of a brother, and to extricate him from difficulty, whether he be right or wrong. Experience proves that they regard these oaths as paramount to their civil oaths. I quote from John Quincy Adams' letter regarding the Morgan trial: "Look at the government of New York, struggling in vain for five long years to bring the perpetrators of the murder to punishment. See the judges, sheriffs, witnesses, jurors, entangled in

the net of Masonry, and justice prostrated in her own temple by the touch of her invisible hand." * * "Go to the records of the court; you will find witnesses refusing to testify upon the express ground of Masonic obligations, avowing that they considered those obligations paramount to the law of the land."

III. OUR THIRD OBJECTION TO MASONRY IS ITS FALSE PRETENSES.

Masonry may indeed be regarded as falsehood reduced to a system.

Its long list of false pretenses and the falsehoods which it puts into the mouths and ears of its members for the purpose of deceiving *them*, and the world through them, show from what parentage it has sprung:

1. Masonry claims to be an ancient institution, which it is not. Every intelligent Mason who has made any inquiry on the subject, knows that Speculative or Freemasonry, was organized in London in the year 1717, and all Masonry which existed before that time was practical stone masonry, with which Freemasonry has no similarity whatever.

2. Masonry teaches its members that Solomon was its first, Most Excellent Grand Master, and that St. John was one of its zealous patrons. (See Mackey's Manual, p. 55.) All of which is a falsehood and an impious slander on the characters of pious men. (This can be proven by Masonic authority, quoted in "Finney on Masonry," pp. 171-2 as follows:

Dr. Dalcho, the compiler of the book of constitutions for South Carolina, says: "*Neither Adam nor Noah, nor Nimrod, nor Moses, nor Joshua, nor David, nor Solomon, nor Hiram, nor St. John the Baptist, nor St. John the Evangelist, were Freemasons. Hypothesis in history is absurd. There is no record sacred or profane, to induce us to believe that those holy men were Freemasons; and our traditions do not go back to those days. To assert that they were Freemasons may make the vulgar stare, but will rather excite the contempt than the admiration of the wise.*"

3. Masonry pretends to reveal important truths, and to impart valuable instruction to its members, and induces its members to go on from degree to degree, by promising them "more light." But hundreds of seceding Masons testify that there is no important truth taught in its whole course, and that at every advancing step they were *humbugged* and *disappointed*.

4. Masonry pretends that its secrets never have been, and never can be revealed.

Let me here say concerning this book called "Light on Masonry," which I hold in my hand, and from which most of these

quotations have been made, that it was written by Elder David Bernard, a minister who has been in good standing in the Baptist church for fifty years,—a man of sincere piety and known integrity. He had taken fifteen degrees in Masonry at the time of the Morgan murder, and being convinced that it was wrong, and that it was his duty to make known its secrets, wrote the first fifteen degrees, and presented his exposition to a convention of about forty seceding Masons, and it was by them approved. A committee was then appointed to write an exposition of the other seventeen degrees, for Bernard's book; and that committee having completed its work, presented their exposition to a convention of about one hundred seceding Masons, and it was by them approved as a verbatim et literatim exposition of thirty-two degrees of Masonry. Mr. Bernard is still living, and at a convention held in Syracuse, New York, last year, asserted that he was now over eighty, and had not many years to live, and desired to give his dying testimony to the truth of that exposition.

Here is Morgan's revelation, which I hold in my hand; and the best evidence that I can produce of the truthfulness of the exposition, is the fact that he was murdered by Masons for revealing their secrets.

Here is Finney on Masonry, written by Rev. C. G. Finney, D. D., President of Oberlin College, who took three degrees of Masonry, and then left because he was convinced of its unchristian character.

Here is Mackey's Manual, written by Albert G. Mackey, M. D., "Past General High Priest of the General Grand Chapter of the United States." I purchased it because it is said to be the highest Masonic authority that I could get; and I see, by comparison, that its ceremonies exactly agree with Bernard, Morgan and Finney, as far as he dares to make those ceremonies public.

(It has been frequently asserted since the above was spoken, that these were perjured men, and that their testimony would not be taken in any court. But if they are perjured men, then they have told the truth in their exposition; and as to their testimony not being taken in court, I know of a case of two men who committed murder. One of them, after being incarcerated, confessed the whole affair, but being a felon, his testimony could not be taken in court against the other, and the other man was consequently acquitted, and the one who confessed was hung; but everybody believed the testimony of the felon all the same as if it had been taken in court. Now, when consci-

entious men find themselves ensnared by a wicked oath, and forbidden to tell the truth, and from love of the truth renounce that enslaving oath, as it is every man's duty to do, and come out and publish the truth, and that too in the face of the most cruel and persistent persecution, such men ought to be regarded as moral heroes and champions of truth, and will be believed by all the unbiased world, notwithstanding that sophistical quibble.)

John Quincy Adams asserts in his letters, that about 45,000 out of about 50,000 Masons, left the order at the time of the Morgan excitement, and none of all these 45,000 seceding Masons ever denied the truth of the expositions made by Morgan and Bernard. In the face, therefore, of all this testimony, I wonder that the face of a Christian Mason does not blush when he hears his officers assert that the secrets of Masonry have never been revealed.

5. Masonry pretends to be a benevolent order. According to Mackey's Manual p. 217, it excludes all old men in dotage; young men in nonage; all women and deformed persons. (See Finney, p. 186.) Mackey's Manual further declares, (p. 227,) that the Wardens "shall consider of the most prudent and effectual methods of collecting and disposing of what money shall be given to, or lodged with them in charity, toward the relief only of any true brother fallen into poverty or decay, but of none else."

Now, when a company of strong, able-bodied prosperous men club together, excluding the poor, the weak, and all women, and promise to help each other and none else, Would you call it benevolence?

(This remark applies with equal force to the order of Odd-fellowship. The language of its ritual is, if any different more exclusive than that of Masonry.) I believe it is true that some Masonic lodges do give assistance to persons outside of their order, but I call your attention to the fact that they never learned to do so by the teaching of Masonry, and if such things are ever done, it is because the spirit of Christianity predominates over Masonry, in such lodges.

The fact that Masonry is growing wealthy out of the monthly dues of its members, that it is building costly edifices, and furnishing them with magnificent furniture, that its officers are equipped with the most expensive regalia, and are treated to the most sumptuous feasts, and that the magnificent Masonic Temple that was dedicated in Philadelphia last June, cost \$1,475,000, proves that the largest share of their contributions are ap-

propriated to the support of the "dignity of the order," rather than to the cause of benevolence.

6. It pretends to be a charitable institution. Our Saviour teaches the true principles of charity in the fifth chapter of Matthew: "Love your enemies, do good to them that despitefully use you and persecute you, &c."

We have also a beautiful definition of charity in the 13th chapter of 1 Corinthians. "Charity suffereth long and is kind, charity vaunteth not itself, is not puffed up, &c." But what does Masonry teach? The oath of the Thrice Illustrious order of the cross contains these words: [Light on Masonry, p. 199.]

"You further swear, that should you know another to violate any of the essential points of this obligation, you will use your most decided endeavors, by the blessing of God, to bring such persons to the most condign punishment, agreeable to the rules and usages of our ancient fraternity, and this by pointing him out to the world as an unworthy vagabond, by opposing his interests and deranging his business by transferring his name after him wherever he may go; by exposing him to the contempt of the whole fraternity, and of the world, during his whole natural life," &c. Hundreds of men who have come out from the order bear testimony that they have received just such persecutions as that. The whole Anti-masonic world knows by sad experience that the spirit of the institution is a spirit of malice towards all who dare to oppose it, and yet it stands before the world with brazen face, and vaunteth itself, boasting of its charity.

7. It pretends to be a moral institution. We claim that this pretense can be shown to be false under five counts.

(a.) We have just now shown that it inculcates a spirit of malice toward its enemies. (b.) It teaches selfishness and an unscriptural system of benevolence in opposition to the teaching of Christ, which is "Do good unto all men, especially unto them that are of the household of faith." (c.) It inculcates falsehood by requiring its members to declare in their application for membership that they do not apply from any "mercenary motives." By putting into their mouths and requiring them to repeat all these false legends concerning Solomon and Hiram Abiff, and by placing its members, by solemn oath, in such a position that they are under the necessity of practicing habitual deception in order to conceal the secrets of the order. We may illustrate this last statement in this way:

Suppose I say to a Master Mason, Is this in substance the oath of a Master Mason? (reading it to him,) a question I have a right

to ask. He will be placed in such a position that if he denies that it is, he tells a falsehood; if he admits it, he violates his oath; if he evades the question so skilfully as to deceive me, in so far as he deceives me he is guilty of deception, and in so far as he does not deceive me, he has revealed the secret and violated his oath, and this constant effort of the society to publish false pretenses and conceal facts, places its members under the necessity of practicing habitual deception. (d.) It teaches obscenity. The manner in which Masonry administers its oaths, at least in the first degrees, is so obscene that I cannot describe it here, and the explanation given by Mackey in his *Manual* of one of the symbols of Masonry if written here would be liable to be suppressed as obscene literature. [See Mackey's *Manual*, pp. 56 and 57.] [See also Mackey's *Lexicon*, pp. 416 and 417.] (e.) It practices idolatry and profanity. It worships the "Bible, compass and square;" it administers its oaths and applies titles to fallible men which belong only to God, and thereby worships man and profanes God's holy name. The difference between the profanity of the troops out on the plains and that of Masonry is, that one is reckless and impulsive, while the other is deliberate and systematic.

We have now enumerated what we regard as the minor objections to Masonry, and we will proceed to lay before you that objection which we regard as of greatest importance to the Christian church. We do not, indeed, expect the following argument to have much weight with Jews or deists, or irreligious persons, but it is a matter that ought to have great weight in the mind of every Christian man.

IV. OUR FOURTH OBJECTION IS, THAT MASONRY IS A RELIGION—AN ANTI-CHRISTIAN RELIGION.

That Masonry is a religion is evident from the fact that it claims for itself every thing that any religion has ever claimed, and more than the Christian church claims.

1. It claims to be divine. In the hymn used at the dedication of lodges, we find these words: (Mackey's *Manual*, p. 186.)

"Hail Masonry divine,
"Glory of ages shine."

* * *

"Thou art divine."

In the hymn used at the laying of a corner-stone, [Mackey's *Manual*, p. 180,] we find these words:

"When earth's foundations first were laid,
By the Almighty Artist's hand,
'Twas then our perfect—our perfect laws were made,

Established by thy strict command."

2. It claims perpetuity. The following question is asked the candidate, which he is expected to answer in the affirmative: (Mackey's Manual, p. 149,) "Do you admit that it is not in the power of any man, or body of men, to make innovations in the body of Masonry?"

3. It claims that members are God's chosen people. [Mackey's Manual, p. 196.] "For they be thy people, and thine inheritance, for thou didst separate them from among all people of the earth, to be thine inheritance." The Master, in his address to the lodge, calls all outsiders "The profane world," "cowans," (dogs). Of course he includes his own wife, and the pastor of his own church, if he is not a Mason. Mackey says that all lodges should open with prayer, and gives as a reason that secular associations open with prayer, and it is more proper that "religious associations" should observe the custom. [Manual, p. 11.] When a member joins the association, he is said, in the language of the Manual, "to consecrate his life to the service of God."

According to Mackey's Manual, the lodge is "always opened in the name of God."

4. It claims that its lodge rooms and temples are temples of God. According to their manuals, their temples are always "dedicated to the service of God."

At the dedication of the Grand Masonic Temple in Philadelphia, on the 28th of last June, the Rev. John Chambers, D. D., made the dedication prayer, and used these words, taken from the manual, "We have assembled" . . . "to dedicate this magnificent Masonic temple to the glory and honor of the one living and eternal Jehovah." The cxxii. Psalm was then sung—"I was glad when they said unto me, let us go up into the house of the Lord," &c. The old heathen rite of pouring on corn, wine and oil, was then performed, and the following words used, which by comparison, we see were taken from this manual: (Mackey's, p. 194,) "In the name of the Supreme and Eternal God, the Grand Architect of Heaven and Earth, to whom be all glory and honor, I dedicate this Hall to Freemasonry."

5. It claims that its officers are HOLY.

Andrew Rubeno, in his address at Philadelphia, giving a charge to the High Priest of the Chapter, used these words:—"Let the High Priest of every Chapter, upon whom the HOLY order has been conferred, remember that he has been made such, not after the law of a carnal commandment, but after the power of an endless life, for he testifieth, "Thou art a priest forever

after the order of Melchisedec."

How a Christian man could stand by with the insignia of his order upon him, and listen to such blasphemy from one of his own officers, I do not know.

6. It claims to be a saving religion.

In the language of Masonry, it takes the rough ashler, cuts, hews and polishes him, and prepares him to be built into the grand temple above. In their ceremonies they put the candidate symbolically through the whole course of salvation,—the new birth, the enlightenment, sanctification, death, resurrection and ascension to glory.

Salem Town, a celebrated Masonic author, in his book, says: [See Finney, p. 20.] "In advancing to the fourth degree, the good man is greatly encouraged to persevere in the ways of well doing, even to the end. He has a name which no man knoweth, save he that receiveth it. Then the Freemason is assured of his election and final salvation." . . . "Hence opens the fifth degree, where he discovers his election to, and his glorified station in the kingdom of the Father." . . . "Then in the eighth degree he beholds that all the heavenly sojourners will be admitted within the veil of God's presence, where they will become kings and priests before the throne of his glory forever and ever."

In the degree of the Knights of the East and West the candidate is conducted to the "Vacant Canopy," which is at the right hand of "The All Puissant, who represents Jehovah," (the presiding officer.) The sound of the seventh seal, and the conducting of the candidate to the "vacant canopy," is the representation of the end of the world, and the glorification of **ALL TRUE MASONS** at the right hand of God, having passed through the trials of Freemasonry, and "washed their robes in their own blood."

7. It has its priests, altars, sacrifices, libation, symbols, rites, ceremonies, prayers, hymns, sermons, benedictions and its hopes and promises of future salvation and glory. It has everything that any religion has ever had, Jewish, Mohammedan, Hindoo, Mormon or Christian, **EXCEPT TRUTH.**

8. It claims more than the Christian church ever claimed, for it claims to be the one only true and eternal religion which "embraces within itself all sectarian systems," such as Christianity, Mohammedanism, &c.

The Christian church does not claim to do anything of itself, but by the word and Spirit of Christ. But Masonry claims that by its own inherent virtue without any external influence it can

redeem, purify and glorify its members, and thousands of its members believe it to be all the religion that is necessary and resting in it, are content without any other, and must inevitably perish in their delusion.

Yes, Masonry claims to be a religion; Masonry is a religion; let us now inquire what kind of a religion it is.

IT IS AN ANTI-CHRISTIAN RELIGION.

We are fully aware that in the orders of Knighthood there is mention of Christ and Christianity, but with reference to this we have three remarks:

1. That nine-tenths of its members probably never get so far as the orders of the Knighthood or 9th degree, and therefore if it embraced pure Christianity, nine-tenths of its members would die without Christ.

2. Robert Morris, Grand Master and author of a code of laws, says: "The orders of the Knighthood compose no part of the system of Masonry." This is no doubt true, and we are glad to say that much in its favor in view of what follows.

3. That the orders of the Knighthood have introduced Christianity in order to make a blasphemous mockery of the sacred rites of the New Testament as the other orders do of the Old. I use the word *blasphemous* advisedly, as it is the only word that expresses the truth. According to Webster it means "impiously irreverent."

I will give a few examples of this impiously irreverent use of the sacred rites of the Old and New Testaments, as evidence of the anti-Christian character of Masonry. In the Royal Arch degree the candidate represents Moses at the burning bush. He looks before him and sees the burning bush (a pot of glowing coals with a bush over it) and hears a voice saying: "Put off thy shoes from off thy feet for the place whereon thou standest is Holy ground." He then takes off his shoes and hears a voice saying: "I am the God of Abraham and the God of Isaac and the God of Jacob."—[Light on Masonry, p. 155.] In the same ceremony they represent the children of Israel after the return from captivity searching and finding the Ark of the Covenant in the debris of the fallen Temple, at Jerusalem.—They open it and take out—1st, the Pot of Manna; 2d, Aaron's Rod that budded—(a peach tree twig that some one had hid there) 3d, the key to the ineffable degrees of Masonry, [Light on Masonry, p. 152.]

In the Knight Templar degree the candidate is made to drink wine from a human skull and say, "This pure wine I now take in testimony of my belief in the immortality of the soul and

the mortality of the body, * * * and as the sins of the world were laid upon the head of the Savior, so may all the sins of the person whose skull this was, be laid upon my head in addition to my own, should I knowingly or willingly violate this my solemn obligation," &c. [Light on Masonry, p. 182.]

Is not this a blasphemous mockery of our holy communion?

In the Mark Master's degree the Master produces a stone and advances toward the candidate reading Rev. ii. 7: "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth save him that receiveth it. [Light on Masonry, p. 109.]

In the degree of Most Excellent Master they all kneel around the room and take hands except the Grand Master, who reads as follows from the 24th Psalm: "Lift up your heads O! ye gates, and be ye lifted up ye everlasting doors, that the King of Glory may come in." Then they all rise up, open the ring and take in the "King of Glory" in the person of the Most Excellent Grand Master. Now we ask all candid persons what stronger evidence could we have of the anti-Christian character of Masonry than this blasphemous and profane use of the most sacred rites of the Christian religion?

But we propose to show that Masonry is anti-Christian from its own rites and authorities. The Bible requires as a condition of salvation, belief in the Lord Jesus Christ. It declares that there is no other name given under heaven or among men whereby we must be saved, but the name of Christ. It lays down as a condition of acceptance in prayer, that we ask all in the name of Christ. "Whatsoever ye shall ask in my name, believing, ye shall receive."

It teaches that no man cometh unto the Father but by Christ. It teaches that all men should honor the Son even as they honor the Father. It teaches us to do all Christian work and works of charity in the name of Christ, even to the giving of a "cup of cold water." It declares that "he that is not with me is against me." All religions therefore that teach any other way of salvation, are anti-Christian. Now, Masonry, as we have seen, teaches its members that it is a saving religion, and it carefully excludes Christ from all its religious rites.

There are many prayers in this manual, and in other manuals, but not in one of them is there a reference to Christ. Now, I freely admit that a person might inadvertently make a prayer without reference to Christ, whereas the mind might be resting on Christ and trusting in him. But in Masonry it is always

omitted, it is excluded by the law of Masonry. I have indeed heard it said that in some lodges composed almost or entirely of Christians, extempore prayers are used in which the name of Christ is mentioned. But it is contrary to the law of Masonry, and when one member objects it must be omitted.

In the ceremony of admission to the Royal Arch degree the Master has occasion to read 2d. Thess. iii. 6-18, in which the name of Christ occurs twice, and from which the passage receives all its significance and authority, but that name is omitted in the quotation in the manual. Which proves that they dare not put the name of Christ into any of their ritual.

The Mystic Star, a monthly Masonic journal, published in Chicago, speaking of an address delivered by Grand Orator Kinding, of Iowa, after praising his ability as an orator, said: "We regret, however, to notice a very exceptional expression in Brother Kinding's address, we refer to the phrase 'Earth's Creator and man's Redeemer, Jesus Christ.' This sentiment is purely sectarian, and as such, at variance with Bro. Kinding's usual good taste. It is reasonable to suppose that not a tithe of those he addressed believed in that sentiment."

What is here said of Masonry is true also of Odd-fellowship in a limited degree. It also has a ritual and many religious rites. It has priests, altars, vestments, prayers, hymns and religious ceremonies, from all of which Christ is carefully excluded. Grosh, in his Manual, p. 285, says: "The descendants of Abraham, (Jews) the diverse followers of Jesus, the Pariahs (Hindoos) of the stricter sects, here gather around the same altar as one family, manifesting no difference of creed or worship, and discord and contention are forgotten in words of humanity and peace;" and explains this strong testimony by the fact that they "leave their prejudices at the door of the lodge." Now I ask, can any Christian go into an association where he cannot take Christ with him—where he is compelled to leave that "sectarian prejudice" "at the door," without denying the Son of God?

Mackey, in his Lexicon, p. 404, says: "The religion then of Masonry is pure Theism, on which its members engraft their own peculiar opinions, but they are not permitted to introduce them into the lodge, or to connect their *truth* or *falsehood* with the TRUTH of Masonry." But we need not the admission of Mr. Mackey to prove that Masonry is pure Theism, for a religion that excludes Christ and combines and harmonizes all the religions of the world can be nothing else.

But, says the Mason, the Bible is one of our symbols—one of the three great Lights of Masonry; but we ask, What are the

others? Why, "the Compass and the Square." So the Bible is placed on the same level with the compass and the square, and has the same authority. Chase, in his *Digest of Masonic Laws*, 1864, p. 206, says: "To require a candidate to profess his belief in the divine authenticity of the Bible," or "a state of future rewards and punishments, is a serious innovation in the very body of Masonry." This we know must be true, because Arabs and Mormons are Masons, but they would die before they would recognize the Bible. Therefore Chase in his *Digest*, p. 208, speaking on this subject, says: "Masonry has nothing whatever to do with the Bible. It is not founded on the Bible. If it was it would not be Masonry, it would be something else."

Let me say concerning that branch of Masonry that does accept the Bible as one of its three great lights, that it takes Christ out of the Bible before it takes it into the lodge. And when you take Christ out of the Bible you take the soul out of it and leave only a lifeless corpse. Christ made man and placed him in Eden; Christ led Israel through the wilderness; Christ gave the Law upon Mount Sinai; Christ gave us the Bible, and both the Old and New Testament testify of him. But Christ, the author of the Bible, the giver of the Bible, must stay outside of the lodge—"tiled" out among the "cowans" and "the profane world,"—while the words of Christ, *with his name omitted*, may be carried into the lodges, as of authority equal to that of the compass and square.

In view of these facts, I ask every candid man to answer for himself, Is not Masonry a Christ-denying, Christ-rejecting religion? Does not every one that goes into the lodge turn his back upon the Son of God? "He that is not with me is against me."

Oh, my Christian brethren! if there be any among you to-day who have become identified with Masonry, let me ask you in all kindness, How can you stand up in the Temple of Christ to profess his name, and consecrate yourselves to his service on the Sabbath day, and then go into the temple of anti-Christ, where you dare not mention his name, on Tuesday?

If there be an adhering Mason under the sound of my voice; if there be one who expects to join that society, I warn you in the name of the Lord Jesus Christ of your danger. I pray God he may not lay this sin to your charge, and that is all that I can do. And on that day when we shall all stand before the judgment seat of God, your blood will not be required at my hands.

Concerning the duty of the Christian church in this matter we would simply say that no Christian church will receive a Mohammedan into its membership. Why? Because he is a

believer in a Christless religion. No Christian church would receive a participating member of the Jewish church into membership. Why? Because he is a member of a Christ-denying church. But Masonry is just as distinctly a Christless and Christ-denying religion as either the Jewish or Mohammedan church. According to its own best authorities, it is a religion of "Pure Theism."

How can a man be a professor of a religion that is "Pure Theism," and be a consistent member of a Christian church? How can a man be a member of a Christ-denying religious association, and be a consistent member of a Christian church? How can a church, which lays down as its corner-stone that Stone which these builders reject, which lays down as its fundamental principal, belief in, and profession of Christ,—that Christ which Masonry rejects, receive a member of the Masonic fraternity to its communion?

SERMON

ON

SECRETISM,

BY

REV. R. THEO. CROSS,

DELIVERED IN THE CONGREGATIONAL
CHURCH, HAMILTON, N. Y.,
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Secretism, Unorganized and Organized.

[A Sermon Preached by Rev. R. T. Cross, May 30, 1875, in the Congregational Church, Hamilton, N. Y. Published by request.]

"And this is the condemnation that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, lest his deeds should be reproved. But he that doeth truth cometh to the light that his deeds may be made manifest that they are wrought in God." John, iii: 19-21.

The word "secretism" is not found in Webster. It has recently been brought into prominent use, if not into existence, by the opponents of secret orders to express what they believe to be a perverted secrecy, especially in its tendency to organization. Secretism is always wrong; secrecy is not always wrong. All secretism is secrecy, but not all secrecy is secretism—just as all murder is killing but not all killing is murder. Secretism is the opposite extreme to gossip and tale-bearing. The golden mean lies between the two. The gossip and tale-bearer tells those things which ought not to be known, or which if known will do no good; the secretist refuses to tell those things which ought to be known by others, or which, if known, will do no harm. Secretism is the opposite of that cordial, free, open-hearted frankness which ought to exist between us and our fellow men.

Secrecy is sometimes right. We all ought to be cautious about what we say to others. I do not expect a member of my family to go and tell everybody he meets everything that is said and done in the family. But my family would not be an acceptable and agreeable family in the neighborhood if all its members were everlastingly silent about family affairs, and it would be a natural object of suspicion if all its members were known to be under oath not to tell any thing about its affairs. It is not necessary or prudent to tell everybody all about our business affairs, yet men naturally suspect those who never tell anything about their business. Doctors are not expected to tell everybody what ails everybody else. Ministers are obliged to listen to a great deal about the faults and sins of others, but there would soon be trouble in the church and community if they told to others all that they heard about others. In times of war there must, for the time being, be some secrecy about the movement of armies. But in all these cases the secrecy concerns something which others have no right to know, or which will do no good, or from which harm will come if known. Sometimes it is right for us to promise, not to take an oath, not to say: "I hope to drop dead," or any such thing, but simply to *promise* on our honor to keep a secret

a longer or shorter time, though it is not right to make such a promise beforehand unless we know what the nature of the secret is. On the other hand, secrecy becomes secretism when it concerns things that ought to be known by others, the knowing of which will do good or prevent evil; also when it concerns things which it is natural for men to inquire about and know, according to that frank confidence which should prevail among men and that interest which they naturally and rightly take in one another's affairs. We all like frankness when it goes with a good-natured kindness, and we all dislike the opposite. Why should any person, man or woman, be anxious to conceal his age, unless, for some purpose or other, he wishes to to deceive others in the matter? Why should men be so anxious to conceal the amount of their property or the profits of their business? We can easily see what the reason is when men are living far beyond their means and wish to give the impression that they are worth much more than they are, or when they are living far below their means and wish to make people believe that they are worth much less than they are, or when they have made or are making their money in a way which will not stand the test of exposure. But a man who has no such bad motive ought not to be so secret about his property. When a natural and proper curiosity about such things is not gratified there is sure to be suspicion and exaggeration.

If I make a discovery that is going to benefit humanity I have no right to keep it secret. If any secret society has, as we all know that they have not, any knowledge not possessed by the world at large, or any principles beneficial to humanity, they have no right to be so secret with them and withhold them from the very persons who most need them. So we ought not to keep secret any evil or wrong-doing or sin that ought to be known, the knowing of which is necessary to the highest welfare of the family, the community, the school or the State. And yet these are the very things that secretism tries to hide by throwing around them its veil of darkness. Men love darkness *whenever* their deeds are evil. The thief, the burglar, the seducer, the murderer, the counterfeiter, the traitor, is necessarily a secretist, and so is he who shares the secrets of a law-breaker.

If I know that a person is going to commit a crime against you to-night, or that he did commit one against you last night it is my duty and no possible obligation can make it otherwise, to let you and the officers of the law know it, that you may be on your guard, and that, for the sake of the public good, the offender may be brought to justice. All admit the truth of this as applied to murder, burglary, and such things. Why should not the same principle apply in lesser offenses? There is a common feeling among students that it is dishonorable to report to the proper authorities the misdeeds of their fellow students. It *is* dishonorable when it is done simply for the sake of carrying favor with the authorities, or for the sake of getting their fellow students into trouble. But when it is done for the

common good of the school, then it is right and duty. If I see a fellow student trampling under foot a law the observance of which is necessary for the good of the school, a proper regard for the common good, which includes my own good, makes it my duty to let the proper authorities know of it. In an experience of several years as a teacher, with many hundred young men, I have invariably found that the most faithful, law-abiding, diligent, Christian young men were the ones most ready to let me know of any wrong doing that was endangering the welfare of the school; while the most reckless, law-breaking young men, who seemed to have not a particle of true honor, were the ones who had most to say about its being dishonorable to inform the teacher of wrong doing. And the same is true of those who break the laws of the State.

There are, it seems to me, two causes for secretism. One is a *desire to cover up evil*. "*Every one that doeth evil hateth the light, lest his deeds should be reproved. But he that doeth truth cometh to the light that his deeds may be made manifest.*" The presumption is against those who cover up their doings from their fellow men, and it rests upon them to prove that they have good reason for their secrecy. The other cause of secretism is the *charm there is in it to human nature*; and this cause accounts for those cases where persons use secretism without an evil object in view. Somehow there is a charm to poor human nature in knowing or making believe that we know, something which others do not, even though it be a thing of no earthly consequence. You have all heard little children say, with an air of very conscious superiority and importance, "I know something that you don't." Men and women are only children of a larger growth, and how often we see them acting, if not saying, "I know something that you don't."

But thus far I have been speaking of unorganized secretism, secretism as it lies around loose in individuals. I shall be touching only the hem of the garment of my subject if I make no mention of organized secretism, which I believe to be far more dangerous to society and religion than unorganized secretism, just as any evil is more dangerous when organized, when those who practice it are banded together for its support. I have studied the subject and opposed the evil too long, young as I am, not to know what it is that I am opposing and what risk I run. It brings me into opposition to the views and practices of some of my Christian friends, an opposition which endangers, though it need not destroy, Christian fellowship; while I run the risk of being assailed by others with a kind of argument, or want of argument, to which one cannot well reply, because it comes from the dark and goes back to the dark. But I oppose this evil because, after much thought and study and prayer, I have come to believe very strongly that organized secretism is one of the *great enemies* and obstacles to our Republican form of government and the pure Gospel of Christ.

We find then in our country a large number of secret organizations; hardly a village without one or more of them. They

differ widely in their objects, their organization and their membership. They are of all gradations of secrecy, from the Good Templars and Grangers, whose avowed objects are good, and which are perhaps the least objectionable of any, up, or rather down, through college fraternities, Odd-fellowship, Freemasonry, White League, Ku-Klux Klans and Jesuitism. And yet, diverse as they are, secretism is the chain that runs through them all and binds them all together. Their initiations, their obligations, their methods of recognition, are kept secret from all outsiders. And yet these things have been substantially revealed of every such society of any size or importance. The member of such a society who denies this is either very ignorant or else he falsifies. For, aside from the undeniable facts of the revelation, it is impossible, human nature being what it is, for men to form a secret society of widespread membership without taking in some person who, for good or for bad reasons, will reveal its secrets.

I do not say that a secret organization is never necessary, nor do I assert that it is. In very despotic and tyrannical governments, in times of persecution, or among slaves, a temporary secret organization, lasting only while the necessity lasts, may be useful. But I do say that in free governments, especially in a Republican government, secret societies are not only unnecessary but positively harmful. And I propose to give some of the reasons that lead me to this conclusion:

1. *They give organized form to secretism, a bad principle of human nature.* They are based on it; it is their characteristic. The evils and evil tendencies of secretism are bad enough when unorganized; they are still worse when it is given a distinct form and organization.

2. *The Bible argument.* A Christian cannot carefully study the words which I have taken for a text and then feel that it is according to the letter or the spirit of those words for him to join a secret society. Before the Christian joins such an order he should read those words of Christ over and over again on his knees. And let him also read such passages as the following if he would know whether joining a secret order is in accordance with the spirit of the Book which he has promised to take as the man of his counsel: "O, my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united." "I spake openly to the world, and in secret have I said nothing." "I have not spoken in secret, in a dark place of the earth." "God shall bring into judgment every secret thing." "Have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret." "They are those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof. For the morning is to them even as the shadow of death; if one know them they are in the terrors of the shadow of death." "Hide me from the secret counsel of the wicked, who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter

words, that they may shoot in secret at the perfect; suddenly do they shoot at him and fear not. They encourage themselves in an evil matter; they commune of laying snares privily; they say, 'Who shall see them?' "Wherefore if they shall say unto you, 'Behold he is in the secret chamber,' believe it not." "For there is nothing covered that shall not be revealed, neither hid that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the house-tops." "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." The application of most of these passages is of course to the principle of secretism.

3. My third reason is founded on the *example of Christ and the experience of the church*. Jesus Christ came into the world to make men good and happy, to oppose all forms of sin, to accomplish for mankind every *good* object professed by any or all secret organizations. To carry on his work after his death he established the church, a society which, like himself, does not do things in a corner, but speaks openly to the world. Now if permanent secret societies are necessary to accomplish good objects, why did he not only fail to provide for them, or for any thing that would naturally develop into them, but also speak words directly opposed to the principle on which they are based; words which have led most of his disciples to believe that they are at least inexpedient. The glorious light which he brought into the world was to shine upon all. The blessings of his kingdom are designed for all. There is no excluding, as there is in some secret orders of boasted benevolence, of from one-half to nine-tenths of the human race. The slave as well as the free, women as well as men, young men in ronage and old men in dotage, the cripple and the poor, may all enjoy the benefits of his Gospel.

And then, too, the church of Christ, which has had an experience now of near nineteen hundred years, has found secret societies unnecessary in carrying out the will of its Divine Founder. It would be the death knell of Christianity to turn it into a secret organization, or to rely on secret societies for its propagation. It has been tried once. Three hundred and thirty-five years ago Jesuitism was started. Its object was good, to propagate the Christian religion; its members were very devoted and self-denying—but, it adopted the principle of secretism, and of necessity it became corrupt, given to intrigues, suspected by governments. There is hardly a nation on the face of the earth that has not found it necessary in self-defense to pass laws against it, to suppress it and to exile its members. At one time the whole order throughout Christendom was suppressed.

It has control of the Roman church to-day, and has recently culminated in the Vatican decrees of infallibility. The very word Jesuitism has come to be a synonym of all that is deceptive and intriguing in human nature.

4. My next argument is an *a priori* one. If no secret society had ever been heard of in this community and a number of persons should propose to shut themselves up in a room several hours of one night every week and bind themselves with strong oaths never to reveal but always to conceal what was done there, the proposition would seem a monstrosity and would be taken as an insult by the better class of the community. Indeed the existence of such a society in any community is an insult to all the good people outside of the society, for it is the same as saying: "There are certain good objects which we cannot secure if you know what we are doing." If these societies are seeking bad objects then there is no more to be said. Of course they ought not to exist. But for the sake of the argument I assume, what of course I do not believe of all of them, that they have good and worthy objects in view. Now imagine that secret societies were an unheard of thing in this community and we were met as neighbors and friends to consider the matter for the first time. If we were all bad people, disposed to take undue advantage of each other, then of course a secret society would not be organized for any good purpose. If we were all good people, disposed to do the fair and right thing with everybody, then of course a secret society would be utterly useless and unnecessary, as of course it will be in the millenium and in heaven. But our community is neither all good nor all bad. Like every other community it is mixed; some are good and some are bad. A society composed mainly or entirely of bad men will not, of course, promote or intend to promote any good object. And of course it will be useless for good men and bad men to unite in about equal numbers, so far as the promotion of any good object is concerned.

The only remaining case then is for the good to unite against the bad and use secrecy as a protection. It is here and only here, if at all, that secret societies can justify their existence, and their existence in this case can be justified only when it can be shown that by means of them certain good and desirable objects can be secured which could not be secured without them, and then only as temporary expedients, not designed to last through all time and all conditions of society. Such, as I have intimated, may be the case in very despotic governments, in times of persecution and among slaves. But is it so elsewhere and at other times? What good and desirable object can be gained in such a community as this by means of a secret society which could not be gained just as well or better in some other way? If there is none, then secret societies ought not to exist here. My fifth argument, then, is that

5. *In such a community as this and in a free government no good can be secured by a secret society which cannot be as well or better secured in some other way.* We have our freedom, going and coming as we please; we have our civil rights; the law protects our property; our lives are not in great danger except in some parts of the country from secret orders; we are at liberty to meet when and where we please to worship God as

we please, with none to molest or make us afraid; we have colleges, schools, books, papers, lyceums and other facilities in abundance on every hand for acquiring knowledge and literary culture. Secret societies are not needed to secure any of these objects. These objects may sometimes be helped, but they are more frequently hindered by secret orders. They can be better secured and maintained without them. Are they needed for social culture? Not in the least. Most of us find abundant facilities for that in our meetings, our aid societies, social gatherings, parties, neighborly calls, etc. They may and often do, as those who know have testified, furnish facilities for a false sociality, a sociality that tends to boisterous revelry and dissipation. Dr. Crosby says he knows that this has often been true in college secret societies. A very high Mason, editor of Masonic paper, and a temperance man, told me that he had a hard and long struggle in banishing liquor from his lodge room. A Masonic paper recently told of a lodge in which a keg of beer was kept open for constant use. Are they needed to promote good morals? "*By their fruits we shall know them.*" No intelligent person can affirm that their members as a rule are more moral than others, or that these societies accomplish anywhere near as much in promoting good morals as the church of Christ. Surely not much can be expected in this direction of a society whose reason for requiring its members to be temperate is that they may not get drunk and reveal its secrets, and whose members are under no obligation, so far as their obligation to the society is concerned, to respect the chastity of any woman who is not a near relation of some member of the order.

The least objectionable of the secret societies are the temperance orders. Their object is good and they have done good. They oppose the use of ale, weak wines, beer, etc., because of the small per cent. of alcohol which they contain. So, while recognizing the good that they do, we oppose these orders because of the two, five or ten per cent. of *secretism* which they contain. The temperance cause is by no means dependent upon them, and it is the belief and testimony of some of the ablest and most reliable temperance men in the country that in the long run they are no help to the cause, but a hindrance to it. What they do can be done by open societies. One of the strongest temperance communities in the land, a community that can keep out saloons by the force of moral sentiment, never had a secret temperance society, does not want or need one. Can we not then do our whole duty to God and man without the aid of secret societies? If not, tell us what we can do better with them than without them.

6. *Bad ends CAN be better secured by secret societies than without them.* This is shown by what I have already said and by the passages quoted from the Bible. Since every law-breaker and evil-doer seeks the cover of secrecy, therefore organized secrecy will be a still further help to them. I don't say that every secret society is used by bad men, but

that organized secretism furnishes facilities for bad men to carry out their purposes. It helps them in doing wrong and screens them from punishment. "Get into a scrape," said a member of a prominent secret society in this place, "and if you belong to the lodge it will be a help to you." Bad men understand this and are generally members of some such order. A Christian man who belongs to a secret society in this place, said to me; "I am surprised at the characters they are taking into the lodge." In many places bad men rule the lodge, Christian members confess and lament this, and in consequence often stay away entirely. If a man is seeking an office for which he is not fit; if he has an important suit at law; if he wishes to take an unfair advantage of another, or an advantage that does not come according to the natural order of things; if he wishes to evade the law; if he wishes to secure undue favors in business and in the common affairs of life, a secret society is just the thing for him, and it is for some such reasons as these that multitudes join secret societies.

7. *Secret societies foster a sly, underhanded way of doing things.* This is not always the result, for some rise above the tendency, but it is necessarily the *tendency*. There is too much of this tendency already in human nature. It needs to be repressed rather than encouraged. Secret societies encourage it.

8. *They produce a clannish spirit.* This is one of the evils of denominationalism. Even in the church, where men are taught that all true Christians are brethren, where they are told to love and do good to all mankind, there is too often a clannish spirit. How much more then will this tendency manifest itself in a secret society, whose members are under obligations to help one another only, and to help one another by cutting across the natural relations of life! The tendency to clannishness is strong enough already in human nature without being encouraged any more, as it certainly is by secret societies.

9. *They arouse suspicion.* Those outside naturally suspect that there is something wrong; *naturally*, I say. It is human nature. Notice the effect which it has upon one of three children, playmates, when the other two go by themselves and have long talks which they keep a secret from the other. Even if the secret society and its members be perfectly innocent, yet their secretism subjects them to suspicion, according to a law of human nature that cannot be ignored. It may be said that it is none of the outsiders business, that he has no right to be suspicious. I reply that he *cannot help it*. God has so constituted human nature that it cannot help suspecting wrong under certain circumstances. If I should be seen going to a saloon, or to the bar of a hotel early every morning, and stay a few minutes, I should be suspected of going there for something to drink, though I might be going for an entirely different purpose and for a good purpose. I do not say that you, who know my temperance principles, would say that I went there for drink, but others would. So I do not say that

you, whose Christian character I know, join and continue a member of a secret society with a bad object in view, but others who do not know your Christian character and who do not perhaps believe in Christianity, will think so and say so. The Bible commands us to avoid not only evil but the appearance of evil. Secretism has the appearance of evil, not to you perhaps, but to those outside. Suppose you and I belong to a secret order the members of which are commonly supposed to stand by each other when they get into trouble, that fact being held out as an inducement to join the order. A man has a lawsuit with me; you are on the jury, and the case goes against him. Now the secret order *may* have had nothing whatever to do with the decision, but he will certainly think that it did. I have no doubt that secret societies do very frequently and seriously interfere with the course of justice among men, but that is not my point now. My argument is that *whether they do or not*, men cannot help suspecting them of it. *They naturally and inevitably arouse suspicion, and that is an evil.*

10. *Secret societies, some of them more than others of course, interfere, as just intimated, with justice in our courts and in time of war.* Their members are favored in one way and another, when by the natural and just course of things they would not be. To many persons this is an argument in their favor, and it is the great reason why many persons join them. But of course it is an argument against them to one who desires to see justice done. If I had time I might give many instances proving the statement in this argument. The best members of some of the secret societies admit, they have admitted to me, that there are many bad members in the orders. Now it is not in human nature not to use all the advantage which membership in such a society gives a man when he gets into a scrape, be he right or wrong. So we can show by a conclusive *a priori* argument that some, at least, of these orders *must* interfere with justice.

11. *The titles and the ceremonies of most secret societies are contrary to the simplicity of our republican form of government and of the pure Gospel of Christ.* In idolatrous religions, in the Roman church and in monarchical countries a great deal is made of titles and ceremonies. The ignorant masses are amused and held in subjection by shows and pompous displays. High priest, patriarch, chiefs, grand dukes, noble, lords, princes, kings, emperors, are familiar terms to them. But our republican simplicity abjures all these things both in name and in reality. The very constitution of our government forbids all these titles. We call those placed over us by the simplest possible titles, *e. g.*, president, one who presides; minister, one who serves. Now it is a remarkable fact that these secret orders use titles appropriate only in monarchical and aristocratic governments. By familiarizing our people with these titles and with the show and pomp and parade that go with them, these secret orders are slowly, almost unconsciously, but surely undermining the simplicity, the very foundation of our republican form of

government and preparing the way for that which they all symbolize—a *monarchy*. And how repulsive to the simplicity of the Gospel of Christ, how contrary to the spirit of him who said, "Learn of me, for I am meek and lowly in heart," and who commands us to call no man *master*, is it for Christians, ministers even, to address each other and be addressed by such titles as Master, Grand Master, Grand Worthy Chief, High Priest, Grand High Priest, Captain of the Host, Excellent, Grand Royal Arch Captain, Right Reverend Grand Chaplain, Right Excellent Grand King, Most Powerful Chief Prince, Thrice Illustrious Grand Master, Most Puissant Grand Commander, etc., etc., *ad nauseam!*

12. Another important objection to most of the secret orders is that they separate the sexes, and interfere with the family relation. Boys and girls are educated together, young men and young women ought to be, and the tendency is that way now. There can be no true social culture when men alone or women alone meet together. But most secret orders exclude women. If they were admitted some secret societies would have to make a radical change in their method of initiation, for it is a shame even to speak of some of the things done in secret by them. No man has any right to spend fifty-two nights every year, or even one night in fifty-two years, at a place and in a company where what is done must be forever kept a secret from her between whom and himself there should be no permanent secret. And no woman ought to be, no woman who has the right view of the marriage state is satisfied with such a state of things. For this reason if for no other, I never would join a society to which I could not take my wife, my mother, my sister, or the doings at which I must keep a secret from them.

13. *They are a waste of time and money.* Most of the time is consumed in going over forms and ceremonies of no consequence. They take time which ought to be spent at home or in some more profitable place. Church members who never find time to attend prayer or church meetings find no difficulty in getting to the lodge almost every week. This is a sad fact but it is true. Every Christian minister that I have talked with on the subject declares that this is the tendency and often the lamentable result of joining the lodge, to keep Christians from the prayer meeting, where according to their covenant vows they ought to be. There may be some exceptions, but the almost universal rule is that a man's zeal for the cause of Christ goes down just in the proportion in which his zeal for his order goes up. It is a waste of money. It is money thrown away. Only a small part of it, even in societies of boasted benevolence, ever comes back in the shape of relief. The Odd-fellows boast of their great benevolence, but what they pay out for all sorts of relief amounts to only about one-third of what they receive from their members. Figures in my possession, given by themselves, prove this. The very best that can be said of such societies is that they are very poor mutual insurance companies. The insurance company whose running expenses were sixty-six

per cent. of its receipts would have to go begging for policy holders. The Christian has no right to use the Lord's money in this way

14. *Most secret societies require those who join them to do that which is a violation of God's word.* They require them to take extra-judicial oaths, which is contrary to the command, "Swear not at all," and also to the command, "Thou shalt not forswear thyself." The Bible says, "If a soul swear, pronouncing with his lip to do evil or to do good, whatsoever it be that a man shall pronounce with an oath, *and it be hid from him*, when he knoweth of it then he shall be guilty in one of these. And it shall be when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing." Lev. v. 4, 5. According to God's word, then, a man has no right to swear beforehand that he will keep secret things the character of which he does not yet know. Yet multitudes of church members swear when they join the lodge, not only that they will never reveal, but that they will *ever conceal* things concerning which they as yet know nothing. How can they reconcile this with God's word?

15. My last argument is that *some of these secret societies, especially Freemasonry, reject Christ.* "They have taken my Lord away and I know not where they have laid him." They do not require faith in the Lord Jesus Christ and yet they send their members when they die to the Grand Lodge above. If they are right in this the Bible is false, for it tells us that there is no name under heaven but the name of Christ whereby men must be saved. It also tells us that God has "committed all judgment unto the Son." Why? "That all men should honor the Son *even as they honor the Father.* He that knoweth not the Son, knoweth not the Father which hath sent him." John v. 22, 23. Ministers, no doubt, often pray in the lodge in the name of Christ, when there is no one to offer special objection, but it is unmaasonic and Masons have repeatedly declared it to be so. Not long since I examined fifteen or twenty prayers in a standard Masonic book and none of them had any reference to Christ, unless it was one in which one of his titles was used. I also found important quotations from the New Testament from which the name of Christ was deliberately omitted. Will church members who belong to the lodge explain how they reconcile this with the command, "Whatsoever ye do in word or deed do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Either the lodge or the church is all wrong in the matter. Which is it? Those who belong to both ought to leave one or the other if they would be consistent. Many more good arguments might be presented, and much more might be said under those that have been presented, but want of time forbids. The arguments used in favor of secret societies are mainly three. I will answer them as briefly as I can.

1. *Families have secrets, therefore societies may.* But no family has permanent secrets unless there is something wrong, and no family that I know of is a secret society with its members under

oath not to tell what is done in it. If there is such a family it ought to be closely watched by the police. The argument is utterly fallacious. Proper caution as to what we say to others is one thing; organized secretism is a vastly different thing.

2. *Good men belong to secret societies, therefore they cannot be wrong.* I admit the premise but I deny the conclusion. The argument proves too much. It proves that polygamy and slavery and a free use of liquors and persecution and many other evils are right, for undoubtedly good men, Christian men, have upheld and practiced these things in their ignorance, before they had the light that we have. The argument not only proves too much but it has a double edge. If you can prove that secret societies are good because a few good men belong to them, I can prove that they are bad because many good men have openly renounced or quietly dropped them, believing them to be bad, while the majority of Christian men do not believe in the principles on which they are based. Excepting the milder orders of Good Templars and Grangers, the number of Christian men who belong to secret societies is very small compared with the whole number, though of course it is vastly larger than it ought to be. With very few exceptions the active secret society man is not the active Christian, and *vice versa*. If you look into the matter you will often find that the good Christian men quoted as belonging to certain secret societies hardly ever go to lodge or have not been for years. I have found it so in several instances. They are often ashamed, especially if they are ministers, to have it known that they are members. Several large denominations of Christians make membership in a secret order a bar to church membership. Many church bodies have passed resolutions against them. The American Missionary Association, to whose funds this church contributes, advised the colored people of the South to keep out of these orders. The national movement against secretism is assuming large proportions, especially in the West. It sustains a weekly paper and has a number of State lecturers constantly in the field. Although it does not persuade many to leave the lodge it is keeping large numbers from joining. The reform is getting out of the stage of ridicule; the stage of persecution may come, but after that will certainly be the last stage, that of triumph, for it is a true reform. If you can cite the names of great men who have belonged to the lodge, I can cite the names of greater who have strongly condemned it. Washington was once a Mason but he let it alone the latter part of his life, and in his farewell message he warned the country against secret orders. Adams, Webster, Seward, Whittier, Phillips, Sumner, Everett, Gerrit Smith, these men were all strong in their condemnation of secret societies. I do not know of any of the old anti-slavery leaders who did not also oppose secretism.

3. *Secret societies do much good.* I admit that they do some good. Good is always mixed with evil. *That is Satan's policy.* Most evils are made up, like children's medicines, with some sugar to make the thing go down well. There were decided

Incidental benefits connected with American slavery. There are great advantages in a despotic government. Every institution has some good and some bad in it. If the good predominates we will keep the institution but try to eliminate the bad from it. If the bad predominates then the institution must go down, unless it is radically changed. The good done by secret societies is not because of their secretism but *in spite of it*.

I have tried in this sermon to use nothing but argument." I shall count myself happy if I am met in reply by nothing but argument. It is all I ask. I have tried to make no statement which I could not prove if I had the time. If I have said anything unjust or untrue I will gladly accept and make correction. If I have said anything that is true in a wrong spirit, I am sorry, for I have tried to guard against it. If as your pastor or as your friend, as a minister or as a man, I have any influence with any one here to-night, I would use all that influence in urging you not to join any of the secret orders of the day. And I say this because I believe, as firmly and as conscientiously as I believe any part of God's word or any truth of the Christian religion that organized secretism is one of the great dangers to our republican form of government, which I love as I love my native land; and to the pure Gospel of Christ, to the kingdom of our blessed Lord, which I love above all other things.

S E R M O N

—ON—

MASONRY.

—BY—

REV. JAMES WILLIAMS.

*Presiding Elder of Dakota District,
Northwestern Iowa Conference.*

A SECEDING MASTER MASON.

*Delivered in the M. E. Church,
at Elk Point, D. T., August 11th, 1875.*

CHICAGO, ILLINOIS:
EZRA A. COOK, PUBLISHER.
1882.

METHODIST EPISCOPAL PREACHERS *versus* SECRECY.

In the *Union County Courier* of July 14th the following was published:—A responsible gentleman informs us that a week or two since, Rev. James Williams, the Presiding Elder (or the "proscribing elder" is suggested as the name by a friend at our elbow,) of Dakota District, took occasion, in a sermon at the Clyde school-house, to brand the persons belonging to secret societies, as anything else than pure-minded gentlemen, and the sermon was followed by a prayer by Rev. S. T. Moore, who upon his arrival in our city less than one year since, represented himself as a Mason, in which he adopted the sentiments of a preacher. No objections have been raised to discussing the principles involved in secrecy, but men of small calibre and narrow views, who are unable to discuss principles, enter upon a personal tirade, and call that slang preaching. The sermon was delivered in a community where there are but few, if any, members of secret orders, and knowing that if the members of these societies were as bad as represented, they should be exposed, a number of the citizens of Elk Point and vicinity have united in a request to have the sermon repeated in Elk Point. We hope the Rev. gentleman will find it convenient to comply, as an anxiety exists to know what new revelation he has received on the subject. The following is

THE REQUEST.

To Rev. James Williams:

The undersigned residents of Elk Point and vicinity, not having been fortunate enough to hear your sermon delivered at Clyde's school-house on the 4th day of July last, against secret societies, and having a great desire to listen to the same, would respectfully ask you to reproduce it at your earliest convenience, in Elk Point, D. T.

W. M. Vinson.

A. H. Stringer.

C. F. Mallahan.

E. W. Laird.

W. E. Gantt.

O. H. King.

W. W. Kirk.

H. H. Blair.

J. A. Wallace.

D. W. Myers.

J. S. Talcott,

E. W. Miller.

J. G. Conly.

Samuel Fuller.

F. C. Herring.

W. E. Caton.

W. J. Conly.

J. L. Bender.

A. E. Ronne.

M. B. Kent.

P. W. M'Manus.

G. W. Freeman.

W. M. K. Cain.

D. W. Hasson.

THE REPLY.

ELK POINT, July 20, 1875.

Messrs. Vinson, Mallahan, and 22 others:

SIRS:—On my arriving home this morning I find a request published in the *Union County Courier* for me to preach a sermon on Secret Societies. I have the honor to state that I shall be happy to comply with your request and name Thursday evening, July 29th, at the M. E. church. Yours truly,

JAMES WILLIAMS.

[NOTE.—The sermon will not be the same as the one preached in the Clyde school-house, as in that one I only gave expression to my convictions in one division of my subject.]

SERMON ON MASONRY.

BY REV. JAMES WILLIAMS.

Presiding Elder of Dakota District, Northwest Iowa Conference.

A SECEDING MASTER MASON.

Delivered in the M. E. church, at Elk Point, D. T., Aug. 11 1875.

Acts iv. 11-12.—“This is the stone which is set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved.”

In appearing before you this evening, it is with some anxiety, not as to where the truth lies, and final victory, but as to my ability to do justice to the subject, as it is one of vital importance to our holy Christianity and our great Republic. We find in our midst a system *despotic in its government, unchristian in its character*; binding its votaries by unlawful oaths, with death penalties annexed, “to forever hail, never reveal, and ever conceal” the secrets of the system and its adherents; *crime not excepted*. A system professing to be charitable in its aim, yet excluding all from its pale, except those who are perfect in body, sound in mind, young in years, and in comfortable circumstances for money. A system professing to take our Holy Scriptures as its rule of faith and practice, and yet carefully excluding Him of whom “Moses in the law and the prophets did write”; Him who is the “all in all,” the “alpha and omega,” the “beginning and the end” of the New Testament. A system professing to be ancient and honorable above all others, and yet for its defense forces its adherents to calumny, slander, and misrepresentation. Professing to interfere with no man’s religious views, yet says to the Christian who prays within its sacred halls: You must not approach the throne of grace in the name of Him who has said, “No man cometh to the Father but by me.”

In approaching the subject for discussion a perplexity arises as to what it is. So strange and contradictory is it that if you ask six different men of equal intelligence, and they members of the order, you will receive almost as many different answers. It reminds me of the dispute over the color of a certain reptile:

“’Tis green; I saw it with these eyes.”

“I’ve seen it, sir, as well as you,

And must affirm again, ’tis blue.”

“’Tis green! ’tis green! sir, I assure ye.”

“Green!” cries the other in a fury,—

“Sir!” cries an onlooker. “cease your pother;

It’s neither one nor yet the other.

“’Tis red! I caught it yesternight,”—

He ope’d the box, and lo! ’twas white.

So in treating it all that I can do is to refer to the system

itself and to its authorities to determine what it is and what it professes to do. One thing is certain:

Freemasonry professes a religious and saving character, and this without Christ or the conditions of the Gospel. I do not say that it brings railing accusations against the Gospel; sometimes it comes with words that sound favorable thereto, with many beautiful passages taken from the Divine word, but so the great Arch enemy came in ages past, with the words of God in his mouth, to overthrow our Saviour. So in the last days he comes in like manner, to the overthrow of the church that Christ purchased with his own blood, rather than submit to the shameful conditions of peace which Satan offered in the wilderness. But we will listen to what Masonic authors say concerning its religious pretensions. Masonry has its doctrines, its prayers, its hymns, its altars, its covenants, its priesthood, its rituals, its burials, its temples. It professes to be Divine and inspired of God.

"Hail Masonry divine. Thou art divine."—Sickel's Monitor page 144.

It professes to save its disciples forever. "The common gavel is an instrument made use of by operative masons to break off the corners of rough stones, the better to fit them for the builder's use; but we as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life, thereby fitting our minds as living stones, for that spiritual building, that house not made with hands, eternal in the heavens."—Sickel's Monitor, page 34.

It is said to be a religious institution. "All the ceremonies of our order are prefaced and terminated with prayer, because Masonry is a religious institution."—Mackey's Lexicon, page 371.

Finney quotes from Town: "Every good Mason is of necessity truly and emphatically a Christian: and is assured of his election and final salvation." The same sentiment I have often heard expressed, and by some in our midst. "In age, as Master Masons, we enjoy the happy reflection consequent on a well-spent life, and die in the hope of a glorious immortality."—Sickel's Monitor, page 114. "In short by diligent observance of the by-laws of your lodge, the constitutions of Masonry, and above all, the Holy Scriptures, which are given as a rule and guide to your faith, you will be enabled to acquit yourself with honor and reputation, and lay up a crown of rejoicing which shall continue when time shall be no more."—Ibid, page 151. Here we have an apparent appeal to the Holy Scriptures as binding on their faith and practice, but let us see what it takes to constitute Masonic saving faith. "It asks only for a declaration of that simple and universal faith in which men of all nations and all sects agree, the belief in a God and his superintending providence. Beyond this it does not venture, but leaves the minds of its disciples on other and sectarian points perfectly

untrammelled."—Mackey's Lexicon, page 404. In the installation these questions are asked: "You agree to be a good man and true, and strictly to obey the moral law. *Ans. I do.*"—Sickel's Monitor, page 137. "You agree to promote the general good of society, to cultivate the social virtues and to propagate the knowledge of the mystic art. *Ans. I do.*"—Ibid, page 139. Here we find all that is required to make a true Mason. And Past General Grand High Priest Mackey sums it up in these words: "The religion then of Masonry is pure theism, on which its different members engraft their own peculiar opinions."—Mackey's Monitor, page 404.

But what does it propose to do for its faithful followers? "The Entered Apprentice is the type of unregenerate man, groping in moral and mental darkness, and seeking for the light which is to guide his steps and point him to the path which leads to duty and to Him who gives to duty its reward."—Sickel's Monitor, page 26. As the candidate is led onward we find the way opening before him and described in these words: "The Entered Apprentice is to emerge from darkness to light. The Fellow Craft is to come out of ignorance into knowledge. This degree therefore by fitting emblems is intended to typify these struggles of the ardent mind for the attainment of truth and above all the Divine truth, the comprehension of which surpasseth human understanding, and to which standing in the middle chamber, after his laborious ascent of the winding stairs, he can only approximate by the reception of an imperfect and yet glorious reward in the revelation of that hieroglyphic light which none but craftsmen ever saw."—Sickel's Monitor, page 61. Mackey in his Lexicon on page 297, speaking of the Master's degree, says: 'None but he who has visited the holy of holies, and traveled the road of peril, can have any conception of the mysteries unfolded in this degree.' Now hear the summing up. "These three degrees thus form a perfect and harmonious whole, nor can we conceive that anything can be suggested more which the soul of man requires."—Sickel's Monitor, page 78. Mackey says on page 16 of his Lexicon: "A Mason, who by living in strict obedience to the obligations and precepts of the fraternity is free from sin."

But we notice in all this that the name of Christ is studiously avoided; and, although his own words are used in prayer, yet he must not be asked to bear them before the throne although he is the appointed advocate with the Father for us. And while Masons are taught to build "a spiritual houses," and have "a holy priesthood" and to "offer acceptable sacrifices to God", the words "through Jesus Christ" are left out of the quotation. But we are told in his word, that none of these can be done but "through Jesus Christ." In the words of our text, "There is none other name under heaven given among men whereby we must be saved." Christ is the "all in all" of the Scriptures, and "God hath highly exalted him" and given him a name which is

above every name, that at the name of Jesus every knee should bow, of things in heaven and things in the earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Masonry speaks of and looks forward to the resurrection of the body. Mackey in his Lexicon, page 408, says, "A resurrection from the grave and a future immortality were the great lessons which it was the design of the ancient mysteries to inculcate. In like manner by a symbolic ceremony of great impressiveness the same sublime truths are made to constitute the end and object of Freemasonry in the third degree." Though as I said Masonry looks forward, and endeavors to impress upon the candidates the truth of the resurrection of the body, yet it ignores Him who is "the resurrection and the life."

But do I hear some Mason in my audience saying that there are references made to Christ in some of the late Monitors, by speaking of God as having been incarnate, and referring to the "Lion of the tribe of Judah." These expressions are calculated to be misleading in their character to the Christian, and I must refer again to Masonic authority to ascertain how much authority these references have in the system. I have stated before on the authority of Masonic authors, "that Masonry is pure theism," and that private members may engraft their peculiar opinions thereon but must not introduce them into the lodge. But now hear what Chase, in his Digest of Masonic Law, says, Page 206: "To require that a candidate profess a belief in the 'Divine authority of the Bible' or a 'state of future rewards and punishments' is a serious innovation in the very body of Masonry." Again, on page 207 we read: "Blue Lodge Masonry has nothing whatever to do with the Bible. It is not founded on the Bible, if it was, it would not be Masonry, it would be something else. Masonry is a mere charitable institution. nothing else, and it is founded upon tradition. Solomon, to whom it is traced, and who is said to have been the first M. E. Grand Master never heard of the New Testament. He was not a Christian. We must therefore blot out the memory of Solomon, and also that of the other Grand Masters, or we must not insist upon a belief in the authority of either the Old or the New Testament. The position which Christian Masons assign to the Bible is a very natural, but not a necessary one. It is thus to them as Christians and not as Masons." Thus the Bible becomes a creed book. Masonry cannot admit such narrow minded restrictions, and it is easy for us to discover the inspiration that makes the adherents of the system brand as "guns of small calibre" and "narrow minded," all that dare break its fetters and proclaim Christ the Crucified Redeemer, as the only hope of the world.

We have found in our examination that Masonry does profess a religious character, and to give in its first three degrees

"all that the soul of man requires," and yet attaches no merit to Christ not even so much as to mention his name. Are we prepared as Christians to acknowledge Freemasonry as Divine, as inspired of God as it claims itself to be? This system which took its present form in the year 1717 in a rum tavern in London; this system that carefully excludes from its charmed circles all those who are not fit for military service; this system that rejects Christ who died for all mankind; can this lead us to light and God, and Heaven? One has said, "Truly combinations of good men, and holy church organizations have been known to apostatize, but when have Christless or secular organizations ever arisen to the sublimity of sons of God? And yet we are presumptuously told that Masonic faith becomes a beam of light to guide the devoted Mason to Heaven. It is true it professes a God, but it is not the true God, for we are told in the Divine Word that "Whosoever denieth the Son the same hath not the Father." 1 John xi. 23. And again. "Thus saith the Lord, the King of Israel, and his Redeemer the Lord of hosts, I am the first and I am the last, and beside me there is no God." And yet this religion looks down from the sublime pedestal on which it has exalted itself, and with compassion views our lower forms of religion and exhorts the craft to demonstrate the superior excellence of the faith they possess. Mackey's Lexicon, page 405. O how humbling to our glorious Christianity to see its ministers acknowledge this claim by going "Neither naked nor clad, barefoot nor shod, hood-winked with a cable-tow about their neck;" poor, blind candidates seeking light at the door of a Masonic lodge; turning away from Him who has said, "I will send another comforter, even the spirit of truth, and he shall guide you into all truth." And heeding the voice of this false religion saying "follow your guide and fear no danger." But if its faith is unchristian, what are its teachings? Christ said, "Let your light shine before men." "I speak openly to the world, in secret have I said nothing." Masonry binds its adherents with fearful oaths to say nothing. Christ said "Swear not at all." Masonry heaps oaths an oaths. The Bible says, "Thou shalt not kill." Masonry claims the right to kill, and has exercised it, too, on more than one occasion. The Bible says "Call no man Master; he not ye called Rabbi; seek not honor one of another." Masonry lavishes honor on honor, has masters without number, "Worshipful and Grand;" heaps title on title up to "Grand High Priest, Grand Pontiff, Perfect Prince," and even grasps the attributes of deity and places the title of "All Puissant," upon a sinful man. Is it not possible that Paul speaks of this in 2 Thessalonians when he speaks of him who "opposeth and exalteth himself above all that is called God. So that he as God sitteth in the temple of God;" and are we not when we hear these wonderful titles, and listen to these lofty pretensions as to what it will do for men, and see how little it really does, yea, how positively

opposed to the true doctrine of God that saves mankind, forcibly reminded of the words of the Apostle Peter: "These are wells without water, clouds that are carried with a tempest, to whom the mist of darkness is reserved for ever. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, for those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption, for of whom a man is overcome of the same is he brought in bondage." "Have no fellowship with the unfruitful works of darkness, but rather reprove them," says the Bible. Masonry teaches to hide in darkness. The Bible says, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, That ye may be the children of your father which is in Heaven." Masonry says, derange his business; oppose and persecute to the very death those that violate their Masonic obligations. And I well understood the import of the threat spoken in my ear by a prominent Mason of many degrees, after I renounced the system, as he said in an undertone, that it might not reach others: "You will yet rue the steps you have taken in dust and ashes." And I well understand the words of a Masonic minister in my own Conference, when he says of me, "He must come down." And I well understand the whisperings that come to my ears from our own midst, "This sermon will move him from the district." These are all the breathings of this relentless system, which proposes to rule or ruin.

Again, the Bible makes our loyalty to Christ the grounds of our acceptance with God. Masonry makes our loyalty to the secrets of the institution, the cardinal virtue on which our entrance to the Grand Lodge above is assured. At almost every point of Christian teaching, Masonry comes in conflict directly or indirectly. Can you wonder then that some of the disciples of Christ seeing these things and hearing the words of Jesus saying, "Ye cannot serve two masters," have broken from its shackles, and cast all on the Saviour, even though it is in the face of dark threats, from those who are able to "kill the body," but thank God, are not able to kill the soul; fearing Him rather who has said, "he is able to destroy both soul and body in hell." It is asserted by some, that it is a charitable institution, and yet it does what no church on the face of this earth would be guilty of doing. It excludes from its privileges the poor, (by making its fees so heavy that they cannot pay them), the lame, the infirm, and women. And while Christianity has its hundreds of institutions of charity and education, yet with all its boasted age you may travel from Maine to Oregon, from Dakota to Florida, from Palestine to North America, from Asia over the islands of the Pacific, to Great Britain, and not find one home for the friendless, one orphanage, one asylum for the poor, or one hospital for the afflicted built or sustained by Masonic charities.

But says one, their charities are confined especially to the order. Place the money given to the support of the institution in the hands of any first class business man of integrity, and he will distribute double the so-called charities and leave himself a fair percentage for his trouble. And in this connection I must again refer you to the fact that its members are mainly chosen from the shrewd business men of our towns and cities. "But we support the churches of Christ of which we are the twin sister and hand-maid." And I have even heard some of the knowing ones who had delved among the rubbish of the upper degrees say, that the Bible itself owed its preservation to the charities of the order. It supports the churches as the wolf supports the lamb! It literally "takes in" ministers free, that they may give to it the weight of their influence and the dignity of their profession, and thereby help to cover up its dark workings, and very wisely to keep him from stultifying himself, tells him he must not allow his zeal for the order to draw him into debate. We find what use they sometimes have for these ministers, when we see one of them at the behest of the lodge, from which there is no appeal, with horses under full whip hurrying down toward old Fort Niagara to secure the change of horses for the carriage that was unlawfully bearing the ill-fated Morgan to his death. But it serves a still better purpose, when they can keep them still, and point to them as being good men, and say, when the truth is told of the system, "Do you believe that such good men as these would adhere to a system that has such obligations and penalties as these expositions say?" And thus the ministry became the great bulwark of an institution, that to be hated by every good man needs but to be seen in its true character and workings. I cast the insult back, that the church of Christ has to subsist on Masonic charities. True the enemy may persecute, and drive from place to place, and even bathe his weapons in the blood of the one that dares assert that Zion is free, but this has ever been the precursor of glorious victories for truth, and he who has said to the true and faithful disciple, "Lo, I am with you alway, even unto the end of the world," has also said, "All power is given to me in Heaven above, and in the Earth beneath." Nay, it is the covering of Christianity which this loathsome institution has been able to throw around it that has been its only protection. I long to see the time come when the great spiritual body of Christ will break away from all the entanglements of the world and venture all on the only means that ever can benefit this world.

While I am speaking of the connection of ministers with the order, and the use that is made of them, I cannot but refer to the position that St. John the Baptist, and St. John the Evangelist are made to assume in the system. They are said to have been eminent patrons of the order, and are incorporated into the very system itself. We are given to understand by Masonic

writers that previous to A. D. 1717 the lodge was composed of operative Masons with only an occasional one admitted as a patron. Neither of these were stone masons. Now can we imagine, that "that" Voice, "who made his dwelling in the wilderness, scorning the habitation of men, being clothed in coarse raiment, eating locusts and wild honey, having on him the great commission to proclaim Christ and prepare his way, as an eminent patron of an order that even in the full light of the Gospel day rejects the Redeemer he came to proclaim? or the Evangelist? Was it while actively engaged in his younger days as a fisherman at Galilee, or was it while following Jesus through Palestine and leaning on his breast; or was it while on Patmos seeing those glorious visions of the day to come, that he learned to love an institution which rejects entirely his beloved Lord? I really would not be surprised to hear some wise Masonic deliver inform us that John on Patmos did not see Heaven opened at all, but found himself unexpectedly in a session of some Grand Lodge. There is not the first intimation either in the Scriptures, history, (Masonic or other) or from the nature of the men, their occupations, or on any other grounds, that these great and good men ever heard of a Masonic lodge, and I demand better proof than mere intimations, or assertions, before I can pin my faith to such a statement. Dr. Dalcho, a compiler of the book of Constitutions for the Masons of South Carolina, says, "Neither Adam nor Moses, nor Joshua, nor David, nor Solomon, nor Hiram, nor St. John the Baptist, nor St. John the Evangelist belonged to the Masonic order. Hypothesis in history is absurd. There is no record, sacred or profane, to induce us to believe that these holy and distinguished men were Freemasons, and our traditions do not go back to those days. To state that they were Freemasons may make the vulgar stare, but will rather excite the contempt than the admiration of the wise. It is a fraud, and an insult to the common sense of any intelligent man."

We find also that Masonry has no place for *repentance*, but assures that man can by a system of self-culture prepare himself for God's favor. The very first words of the Gospel trumpet to all men however good is: "*Repent.*" But perhaps I ought to qualify my statement concerning repentance. It did have at one time about forty thousand, making four-fifths of the whole number of Masons then in the United States, who stood weeping between the porch and altar, with a repentance not to be repented of, leaving the craft to walk no more with it forever.

We have now looked at the system in its religious aspect. I turn to consider the *despotic character of its government*. And as I have not in the other, neither will I while considering this point depend on mere assertions for the establishment of my position, but will candidly refer you to their own writings, "the law and the testimony."

I notice first the organization of the Grand Lodge at the Apple Tree tavern, England, in February, 1817, and June 24th

of the same year. "Among the regulations which were proposed and agreed to at this meeting, was the following: 'That the privilege of assembling as Masons, which had been hitherto unlimited, should be vested in certain lodges or assemblies of Masons convened in certain places, and that any lodge to be hereafter convened except the four old lodges at this time existing, should be legally authorized to act by a warrant from the Grand Master, for the time being, granted to certain individuals by petition, with the consent and approbation of the Grand Lodge in communication, and without such warrant no lodge should be hereafter deemed regular or constitutional.' In compliment to the brethren of the four old lodges, by whom the Grand Lodge was first formed, it was resolved, that every privilege which they collectively enjoyed by virtue of their immemorial rights, they should still continue to enjoy, and that no law, rule or regulation, to be hereafter made or passed in the Grand Lodge should ever deprive them of such privilege, or encroach on any landmark which was at that time established as the standard of Masonic government."—Chase's Digest, page 11-12.

You will notice here that these four lodges first organized themselves into a Grand Lodge and then ordained "that the privilege of assembling as Masons, which had hitherto been unlimited, should be vested in certain lodges, or assemblies of Masons, and that no others should have the right to assemble without the consent and approbation of and warrant from the Grand Lodge in communication;" and of course this "warrant" must be paid for. And here by the first act of speculative Masonry the "liberties of a large class of industrious men were seized, usurped and taken away without the slightest color or pretense of right, and the Grand Lodge or central government which they formed was, and is still, a simple, absolute despotism.

But do you say this was only in the organization that this despotic character is found. Let us see what our modern authorized expositors of the institution have to say concerning it, and it would strike us with the greatest astonishment were it not a part and parcel with its many unwarranted assumptions. We will hear what Perfect Prince Albert G. Mackey has to say in his Lexicon, page 185: "A Grand Lodge is invested with power and authority over all the craft within its jurisdiction. It is the supreme court of appeal in all Masonic cases, and to its decrees unlimited obedience must be paid by every lodge and every Mason situated within its control. The government of Grand Lodges is therefore *completely despotic*. While a Grand Lodge exists, its edicts must be respected and *obeyed without examination* by its subordinate lodges. Chase in his Digest on pages 22, 23, says, "A Grand Lodge is the supreme Masonic authority within its jurisdiction. Its powers are three-fold: legislative, judicial, and executive. In its legislative capacity

it has the power of enacting laws and regulations for the government of the craft, and of altering, repealing and abrogating them. In its judicial capacity it has the power of investigating, regulating, and deciding all matters relative to the craft or to particular lodges or to individual Masons which it may execute, either of itself, or by such delegated authority as it may appoint. In its executive capacity, it has the power of erasing lodges, and expelling brethren from the craft. These powers are subject to but one limitation which is that contained in the regulations of 1721, and expressed in the following concise language: 'Provided always that the old landmarks be carefully preserved.' By this standard and this *only*, are we to measure the powers of the Grand Lodge."

Here we have in the strongest language from Masonic authority the despotic character of the Grand Lodge asserted. Mackey goes on to state that there is no redress for its subordinates, and all that can be done is for the Grand Lodges of other States to take revolutionary action against the one that abuses its power, but even then their action is as fatal to the craft as it is to the Grand Lodge. See Mackey's Lexicon, page 185. The charters of these subordinate lodges would be worthless, and they would have to again secure and pay for new charters before they could proceed with work. But while there might seem to be the semblance of protection from downright outlawry in this revolutionary provision, it is only a semblance. See Mackey's Lexicon, page 185. We see that it is only in the violation of ancient "land marks" of the order that this action can be taken. If the Grand Lodge of this Territory should see fit to send an order to Elk Point Lodge stating that I was dangerous to the prosperity of the order, and that they must execute Masonic penalties upon me, they must do it and take my life, or violate their sworn obligation.

But let us trace this subject a little further and find the power that controls the rank and file of the Masonic body. Hear what Mackey and Chase say on the powers of a Master of a lodge; "The power of a Master in his lodge is absolute. He is the supreme arbiter of all questions of order, so far as the meeting is concerned nor can any appeal be made from his decision to that of the lodge. He is amenable for his conduct to the Grand Lodge alone, and to that body must every complaint against him be made. For no misdemeanor, however great, can he be tried by his lodge, for, as no one has a right to preside there in his presence except himself, it would be absurd to suppose that he could sit as the judge in his own case. This is the decision that has been made on the subject by every Grand Lodge in the United States which has entertained the question, and it may now be considered as a settled law of Masonry." Mackey's Lexicon, page 298.

Again in Chase's Digest, page 380 and 381, we read: "The powers and privileges of the Master of a lodge are by no means limited in extent. No one can preside in his lodge in his pres-

ence, without his consent, and it therefore follows that charges against him cannot be tried in his lodge. He may call to his assistance any Master he pleases, may call special meetings, and open, close, or call off his lodge at pleasure. He may command the attendance of his officers and members at any time by summons, may appoint all committees not otherwise provided for. We believe it is well settled by nearly every Grand Lodge in the United States, that agreeable to Masonic law, the power of a Master in his lodge is absolute."

We find no limitation of these powers only as he is subject to the Grand Lodge,—and where does the centralized power of the Grand Lodge lie? Mackey in his *Lexicon*, page 187, says, "The powers of the Grand Master during the recess of the Grand Lodge are very extensive. He has full authority and right not only to be present, but also to preside in every lodge, with the Master of the lodge on his left hand, and to order his grand wardens in that particular lodge. He has the right of visiting the lodges and inspecting their books and mode of work as often as he pleases, or if unable to do so, he may depute his grand officers to act for him." We find that the masters and lodges are under the complete control of the Grand Master at all times. And this power is centered at last in one autocrat, at whose behest the rank and file of the order must tremble and obey. And the time may come when Masonic infallibility will be proclaimed, the reins of government seized and the cowans of the outside world be forced to obey its commands.

I must pursue this phase of the subject just a little farther. It is generally thought that if one is dissatisfied he can withdraw from the order and have that end the matter. Let us inquire of Masonic authors and see what we can learn on this subject. Chase Digest, page 78: "A lodge exercises penal jurisdiction over all its members, no matter where they reside, over all unaffiliated Masons living within its geographical jurisdiction (whether the residence be temporary or permanent), over all Masons living within its vicinity, but not over Masons (not its members) residing in a neighboring State. Its jurisdiction can extend no further than that of its own Grand Lodge." And on pages 73 and 74, we read: "A subordinate lodge has complete Masonic jurisdiction over any and every Mason residing in its vicinity though such Mason may not be a member of it, or of any other lodge, and it may exercise all the rights of discipline over him, the same as over one of its own members. We understand the rule to be, that a brother (non-affiliated) is amenable for any offense committed against the laws of Masonry, and in derogation of his obligations as a Mason to the particular lodge within whose jurisdiction he resides, and within which the offense is committed. A non-affiliated Mason still remains subject to the government of the order, and may be tried and punished for any offense as an affiliated Mason would be by the lodge within whose geographical jurisdiction he resides."

Thus we see that all the obligations are held to be perpetual, and no such thing as withdrawal, in the sense in which we use the term ordinarily, is known to the institution, and it assumes to hold penal jurisdiction over all who have ever been Masons forever. So when one has been trapped there is no escape from its relentless grasp until death, and the only chance for a man when he feels that the system is evil is to break his Masonic obligations and throw himself on the protection of the civil law, and even then its execution is often in the hands of men bound by their Masonic obligations to carry out the demands of this despot. Do you wonder then that Washington in view of such organizations as this, said in his farewell address to his country, that "All obstructions to the execution of the law, all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract or awe the regular deliberation and action of the constituted authorities, are destructive to the fundamental principle, (that is obedience to the established government) and of fatal tendency." And in the words of the venerable Samuel D. Greene, I now say that "British tyranny never more completely swayed the destinies of America, than Freemasonry does now. That ruled openly; this rules secretly. This threatens all we hold dear; our liberty of speech and of conscience; our political and religious institutions; our confidence in men; our trust in God. No confidence can be placed in the word of a man while the gross falsehoods of Freemasonry pass current with him."

Let us look around us; the secular press is completely silenced on this question, unless it is to throw more vile slang at those, who seeing the danger, dare utter a warning word. And so strong is its grasp on even the religious press that it dare not open its columns to a frank discussion of the question. I appeal to you followers of Jesus Christ, to lift up a standard in the name of the Lord. As you love your honor, as you love your Saviour, as you love your church, as you love your fellowmen that are unsaved, yea, as you love your very enemies, strike! to break the shackles that bind them in a bitter bondage. I appeal to you, honest Mason that is before me, in the fear of God, and as you love your native land, rise! throw off the yoke and assert your freedom. Allow me to call your attention to the statement made by Hon. W. H. Seward, one of the greatest statesmen our nation has ever known, "Secret societies, sir? Before I would place my hand between the hands of other men, in a secret lodge, order, class, or council, and bending on my knee before them enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed and that I might become an object of pity and even the mockery of my fellowmen. Swear, sir! I, a man, an American citizen, a Christian, swear to submit myself to the guidance and direction of other men; surrendering my own judgment to their judgment, and my own conscience to their keeping? No, no, sir! I know quite well the fallibility of

my own judgment, and my liability to fall into error and temptation; but my life has been spent in breaking the bonds of the slavery of men, I therefore know too well the danger of confiding power to irresponsible hands, to make myself a willing slave."

I now desire to notice the *binding character of Masonic oaths*.

I need scarcely say that oaths administered by unauthorized parties are not legally binding, and that no action for perjury can lie against the one who violates them. The most that can be said of such is that they are binding on the conscience of the one who takes them. I refer you to Bouviere Law Dictionary, Art. on Oath, vol. 2. and Greenleaf on Evidence, Sec. 328. Here are two essential elements. 1. That purity and truth are contemplated as the end; and 2. That God is understood to be a party to the transaction.

Hence every oath that is not in the interest of purity and truth is a profanation of the ordinance and a taking of the name of the Lord in vain. It stands side by side with profane swearing, only with ten fold, yea, an hundred fold its dangerous tendency. By referring to legal authority, we find a classification of oaths, among which are those of a promissory character, Bouviere, page 253. Here you will observe that in the breaking of this oath although administered by lawful authority, no action for perjury can hold. Thus we see that any oath that does not in its keeping promote the cause of purity, truth and justice, is profanity and a sin which ought to be repented of and abandoned, and if oaths voluntarily given to the general government may be lawfully abandoned under certain circumstances, then those taken through the deception of the parties administering them, ought to be abandoned so soon as it shall appear that they are not in the interest of purity, truth and justice. And if they are not necessarily binding when the things required are plainly set forth and specified beforehand, shall we hold them as sacred when the thing is carefully covered up until the obligation is upon the victim? The moral sense of every man that has not been corrupted by this system of false oaths revolts at such a conclusion. God in his Divine Word has promised to be a party to, and bind with his sanction the obligations which are taken in these associations of men only, viz: the family, the State, and the church.

The Family—"Because the Lord has been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously, yet is she thy companion and the wife of thy covenant." Mal. ii. 14. "What therefore God hath joined together let no man put asunder." Matt. xix. 6.

The State—"Let every soul be subject unto the higher powers. For there is no power but of God. The powers that be are ordained of God. Whosoever therefore resisteth the power resisteth the ordinance of God, and they that resist

shall receive to themselves damnation. For rulers are not a terror of good works but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same. For he is the minister of God to thee for good." Rom. xiii. 14.

The Church.—"Upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." Matt. xvi. 18, 19. And even in these there may be circumstances where God will release an individual from his obligations: In the family for adultery; in the State for despotism; in the church for disloyalty to Christ and the pure doctrine of the Word. As to those who have exercised the right in the church, Luther is a notable example; and among those who have exercised it in the State, is the "Father of our Country," George Washington, one whom all love to honor. He had not only on himself the common obligation of citizenship, but the special obligation of an officer in the British Government. We hear no cry of "perjured villain" concerning him, although he had violated his most solemn obligation of fealty to the throne of a lawfully constituted government. Why did he take this step, and why do we justify him in it? He did not take it because taxation without representation would have materially injured him personally. On the contrary the probabilities were that it would be to his present injury to do so. He took it because he saw there a despotic principle asserted, that menaced the liberties and happiness of his fellowmen, and we justify him in his course; and we want to think as we see him bowing in prayer alone in the snow at Valley Forge, his whole army almost in mutiny, with famine staring him in the face, that the blessing of heaven rested upon him while he poured out his burdened soul to God who has said, "I will not hold him guiltless that takes my name in vain." And yet this heinous system of which I have shown you the true character, its bright and plausible side, which its wise ones thought would bear inspection, this despotism of darkest kind, based on error and fostered by deception, has the effrontery to brand as perjured any man whose conscience will not let him abide by its unlawful and blasphemous obligations. What does the Bible say of such oaths as Freemasonry imposes on the candidate for its mysteries: "And if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him, when he knoweth of it then shall he be guilty in one of these. And it shall be when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing." Lev. v. 45. Here we have the Divine liberation. He shall confess that he has sinned in taking it, and of course it is of no avail that you confess unless you abandon the sin. Dr. Nassau says, "An oath which promises

the perpetration of crime, cannot be obligatory in the sight of God." Com. page 385. I here declare that Masonic oaths do promise the perpetration of crime by making its adherent the accomplice of another's guilt.

I have shown in a former part of my discourse that there is no way of peacefully severing our connection with the order, that it must be done with violence, as the system assumes to hold penal jurisdiction over one that has ever taken its obligation for his whole life. Do you ask what does this penal jurisdiction mean? It surely does not mean that it will take him up and try him for immoralities, for what does it care how many immoralities a man is guilty of, when he has said he is no friend to Masonry. On the other hand you will find the order gloating over the immoralities of the class. Is the right of expulsion what is contemplated in this jurisdiction? What would a man of that class, who has seen its deformity and left it because he felt it evil, care for expulsion? He would rather glory in it. It is something more than that as Masons well understand.

I will read you one more extract to bring before your minds clearly the position in which a man finds himself when he can no longer sanction such a system conscientiously, when his connection is as completely severed as it is possible for it to be. Speaking of those that are expelled, Mackey says, page 147, "He is at once as completely divested of his Masonic character as though he had never been admitted, so far as regards his rights, while his duties and obligations remain as firm as ever, it being impossible for any human power to cancel them." So when you cease to be a warm and active supporter, you have violated your obligation just as much as though you had revealed all the secrets of the system. But God is no party to any such system of oaths. He has never promised to do the dirty work for every vile system, and one is not only freed from them, but is in duty bound to let the world know of the snare that is laid to entrap the liberties of men, and our country, and effectually destroy the religion of Christ.

Said a prominent minister of the Des Moines Conference to me, "Before I joined the Masons I did not believe that the expositions were true; but after I was initiated I found that they were." And yet it lives by making the outside world believe a lie. And it is in vain that a minister quietly quits affiliating; he is still as great a strength to the institution as though he was an active member, and even greater, for I never knew one to try to defend without doing more harm than good to his cause. It will not bear agitation. For nearly one year and a half did I quit affiliating, and expressed my disapprobation of the system to the Master of the lodge where I lived, and I found myself all at once and very unexpectedly defending it. An Anti-mason lecturer came to the village and told the truth concerning the obligations. A prominent Mason who was present arose and

said the lecturer lied; and then referring to me as being a good Mason said, "Would as good a man as he is take such oaths as this man says?" This was the last feather which broke the camel's back. To be dragged to the support of a system which my very soul abhorred, was more than I could bear. They expected to be able to keep me still, and thus make me assent to the lie. This act of despotism was too much; I defined my position and in doing so necessarily bore my testimony to the substantial correctness of the expositions.

Now come with me and let us take a short walk through some of these so-called glorious secret paths, and let us see what flowers we find blooming by the way. Do not be angry, brother Mason. God, and this act to try to seize and bind my conscience, has unlocked the gate, and swung it wide open; for was I not told that these great and valuable secrets never had been revealed? and that there was nothing here which would conflict with my duty to God and to my country? Was I not told that a man could not be a good Mason, and not be a Christian? And did I not find Christ excluded? Was I not told that my liberties would be enhanced? And did I not find myself under a despotism more absolute than that of the Czar of Russia? If I have been deceived into bondage you must not blame me for pointing out the rocks to other mariners who sail these seas. I now propose to consider some points in Masonic oaths as they were sworn to before the Courts of Rhode Island by the Grand Lodge of that State. I might not have done this here had not the liberties of speech been menaced by the craft in our very midst.

We notice in the first degree the candidate is sworn to "always hail, forever conceal and never reveal, any of the secret arts, parts or points of the mysteries of Freemasonry." In the second degree, in addition to the above he promises to "answer all lawful signs and tokens, which may be given or sent unto me from a true and lawful fellow craft, or from the body of a just and lawful lodge of such, if within the first angle or square of my walk." In the third degree he promises, "To keep his brother's secrets, as his own, murder and treason *only* excepted. That he will not wrong a brother, or deprive him of his good name, or suffer it to be done by others if in my power to prevent it. That he will not violate the chastity of a Master Mason's wife, daughter, sister or mother, knowing them to be such." I now desire to read an article on "Masonic Chastity," by Emma A. Wallace. "When you take your seat in a handsomely furnished ladies' car, and casting your eye upward you read on a card near the top of the door, these words in plain English, 'Passengers are not allowed to smoke in this car,' does it strike you as anything unreasonable? If you are much of a traveler, and perhaps a smoker too, it does not, and gives you no uneasiness, for you very well know that attached to all trains is a 'smoking car,' where you can smoke and chew and spit without fear of interruption. But we will suppose that the writer is a foreigner,

entirely ignorant of the habits and customs of American people. That card unmistakably informs him of three facts; first, that Americans smoke; next, that they would smoke in this car if they were not prohibited; and lastly, that railroad companies understand their business and provide the American public with accommodations for that purpose. If smoking were not tolerated upon railroads the card would read in plain terms, 'Positively no smoking,' and if tobacco were not used in America the card would not be there at all. Again, we suppose that the traveler visits the rooms of a Young Men's Christian Association, and on a card against the wall reads in large letters, 'Positively no swearing allowed in these rooms on the Sabbath day.' Monstrous as the thing may seem, the foreigner would be forced to the conclusion that our young men were frightfully given to swearing, to that extent that those who pass for the best of them would swear in these very rooms if they had the liberty. Moreover this card says as plain as A, B, C, "Upon week days you can do as you please." Our traveler would at once set American morals down at a shockingly low standard. We will suppose again that he visits one of our churches, and finds that a young man is about to be ordained to preach the Gospel, and in the ordination ceremonies hears the officiating minister read from the discipline the following among other questions: 'Brother, do you faithfully promise that you will not violate the chastity of a brother Methodist's mother, wife, sister or daughter, you knowing them to be such.' The visitor would begin to think America was not a safe place for ladies to travel in, and would feel glad that he had left his female relatives at home. Is there a young man about to enter the ministry who would not be insulted, and a congregation which would not be outraged by such a proceeding? We will now change the hour from daytime to 'low twelve' at night, and shift our scenery from a church to an 'upper room,' curtained and guarded. We look in and see a number of men with queer little aprons on. The burning candles make the room sufficiently light so that we can clearly see a man kneeling before an altar, a man with a bandage over his eyes and a rope around his body, which is naked enough to shame a set of Digger Indians. His hands are placed upon an open Bible and we distinctly hear him repeating after the Master, 'Furthermore do I promise and swear that I will not violate the chastity of a Master Mason's wife, mother, sister or daughter, I knowing them to be such, nor allow it to be done by others if in my power to prevent it.' The only difference in these two pictures, is, that the first is a supposed case and the last is a real one, and is a scene in a Master Mason's Lodge. Do not squirm my brother Mason, we have all been there. Every man, every minister, who has gone as far as the third degree in Masonry, has been led around in this shameful plight, and has repeated these very words. How many of them in decent clothing would do the same thing in a public audience and in the presence of their female friends? What does this

part of a Master Mason's obligation mean? what does it carry in its face? Exactly the same principle as the card above the car door in every particular. 'You smoke,' says the car to the public, 'and this car must protect itself accordingly.' 'We know your tricks,' says Masonry to 'the poor, blind candidate,' 'and merely from personal consideration are compelled to enforce certain limits.' 'We take no account,' says Masonry 'of our neighbor's wife, mother, sister or daughter, if he is not a Master Mason, and this obligation is simply a license to that effect.' 'This thing is actually humiliating,' replies the candidate, 'I am accustomed to perfect liberty in this little particular, and will hobble myself with no such restriction.' 'Oh,' replies Masonry, complacently rubbing its ancient hands, so to speak, 'this beautiful arrangement leaves you quite a margin, my dear sir; plenty of room outside of our immaculate brotherhood, and by the provision, knowing them to be such, you have a considerable field for operation outside.' Masons tell us they confer certain degrees upon women for protection. Protection from whom? From Masons? It certainly looks like it. A friend of ours once said, and so say we, that 'A Masonic lodge is a standing insult to every virtuous woman in the community,' and yet this thing, this brazen syren with her lewd suggestion, harlot favors, is foisted upon the world as the great promoter of virtue and morality, the twin sister of Christianity. We pity the virtue that must be trusted to this outrage upon common decency for safety, we blush for the morality born of such a parent, and nursed in such a cradle; and God help the Christianity that would sister such a twin."

Before I close I desire to notice briefly the testimony of some of America's noble sons on the subject of Masonry.

President Finney said, "God demands and the world has a right to expect, that the church will take due action and bear a truthful testimony in respect to this institution. She cannot now innocently hold her peace. The light has come. Fidelity to God and to the souls of men requires that the church, which is the light of the world, should speak out and should take such action as will plainly reveal her views of the compatibility or incompatibility of Freemasonry with the Christian religion."

Rev. Nathaniel Colver, D. D., in a letter dated June 15, 1867, states, that when taking the obligation in the Royal Arch degree, when he came to the words "Murder and treason not excepted," he rose from his knees, and in the face of threats of his life he left the lodge to return to it no more.

George Washington in a letter dated Sept. 25, 1788, speaks of his illness, "which allows me to add little more than thanks for your kind wishes and favorable sentiments except to correct an error you have run into of my presiding over the English lodges in this country. The fact is, I preside over none; nor have I been in one more than once or twice within the last thirty years."

President James Madison said, "I never was a Mason, and no one perhaps could be more a stranger to the principles, rites and fruits of the institution. From the number and character of those who now support the charges against Masonry, I cannot doubt that it is at least susceptible of abuses outweighing any advantages promised by its patrons."

Daniel Webster said in a letter dated Boston, November 20, 1835, "I have no hesitation in saying that however unobjectionable may have been the original objects of the institution, or however pure may be the motives and purposes of the individual members, and notwithstanding the many great and good men who have from time to time belonged to the order, yet, nevertheless, it is an institution which in my judgment is essentially wrong in the principle of its formation, that from its very nature it is liable to great abuses; that among the obligations which are found to be imposed upon its members there are such as are entirely incompatible with the duty of good citizens, and that all secret associations, the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others, are especially unfavorable to harmony and mutual confidence among men living together under popular institutions, and are dangerous to the general cause of civil liberty and good government. Under the influence of this conviction it is my opinion that the future administration of all such oaths and the formation of all such obligations should be prohibited by law."

Governor John Hancock said, "I am opposed to all secret societies."

President John Q. Adams said, "Secrets written in blood should be revealed; a tree that bears such fruit should be hewn down. No butcher would mutilate the carcass of a bullock or a swine, as the Masonic candidate swears consent to the mutilation of his own, for the breaking of an absurd and senseless secret. It is an oath of which a common cannibal would be ashamed."

I would like to have developed concerning Masonry its influence on governments and courts, the blasphemous character of its titles, and its deception concerning its antiquity, but my time has not permitted. And now in conclusion I acknowledge the charge of "small calibre," and "narrow mind," and I hope if I have missed the way of truth some brother of larger "calibre" and broader "mind" will restore me to the path of right, in love, by showing where my error lies. I have no personal enmity against any Mason. I number among them some I hold dear, and I only long to see you freed from this foul deceptive system, and brought to the liberty of the sons of God and joined to the great brotherhood in Christ, that is wide

enough in its provisions to take into its membership even the poor, the lame, the blind, the deaf, women and all; and as you proceed to erect a spiritual building may it be founded on the "only name given under heaven among men whereby we must be saved."

S E R M O N

ON

Odd-Fellowship

AND OTHER

SECRET SOCIETIES,

BY REV. J. SARVER.

Delivered in the Evangelical Lutheran Church,

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SERMON
—ON—
SECRET SOCIETIES,
—CHIEFLY ON—
ODD-FELLOWSHIP,
By REV. J. SARVER.

“Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.” 2 Cor. vi: 14-17.

The Lord forbids us to say “peace, peace; when there is no peace.” Truth and error can never be reconciled. Between righteousness and unrighteousness, light and darkness, Christ and Satan, there must needs be discord and opposition. Christianity as the only true religion, tolerates no system of false religion, be it heathenism or any other form of infidelity. False gods, false doctrines and false worship of all kinds, the true God must condemn and resist to the very end. And he requires his people to do the same. Hence, Paul here warns Christians against having any communion with infidels in their errors and unbelief. As temples of the living God, they must keep themselves pure and free from all “pollutions of idols.” With heathen unbelievers, deists, and all deniers of Christ, they must avoid agreement in spiritual things. The word of God allows no *religious fellowship* with any who worship false gods, or who worship the true God in a false manner.

We propose to show that certain *secret societies teach a false*

religion, and that union with them is forbidden on account of their false doctrines. Among these, we class Masonry, Odd-fellowship, the Knights of Pythias, the Grange, and others.

That all these, whether of earlier or later origin, are alike anti-Christian in their character, influence and tendency, is evident to thoughtful men, who have weighed the subject properly. To know them aright is to condemn them. To expose them is a solemn duty which we owe to Christ and his cause. This is a great moral question that must be met. All evangelical churches and ministers, in fidelity to their Master, will have to take their stand openly, fully and firmly against these secret orders. May God speed the day!

Beginning with Odd-fellowship and dwelling on it chiefly, let us now, in the light of Holy Writ, examine its *religious doctrines and principles*, as set forth in its own standard books and documents. We propose to deal with principles, not with persons; to discuss, not Odd-fellows, but Odd-fellowship as a *system*. It is not our province to judge its members, but its principles we may criticize and judge according to their merits. The founders and framers of this society are chiefly responsible for its evil character and fruits. The great mass of its common members have had no hand in making it what it is. They have simply organized lodges on the foundation laid by others. They are to blame also, in proportion as they neglect to examine the principles of the order and thus fail to know what they are, or as they wilfully and knowingly endorse its false doctrines.

It is, of course, the duty of all, before joining any society, to study and understand its principles, but our judgment of ordinary members of this order, must be tempered with charity because the system has been devised and drawn up with great care and cunning. Truth and error have been artfully commingled, thus presenting a strange mixture of good and bad in its composition. Its teachings are varied to suit men of all creeds or of no creed. Here is something for Christians and there something for deists, infidels and idolaters. And all this is set forth in such smooth and plausible terms as to remind us of Satan, "transformed into an angel of light." No wonder that honest, unsuspecting members are deceived, for it is enough

"to deceive, if possible, the very elect." Hence we pity, rather than blame those who are unwittingly caught in this net. But the more carefully we examine its religious doctrines, the more clearly and fully do its unchristian sentiments come into view, until the true nature of Odd-fellowship can no longer be mistaken, and the supposed "angel of light," proves to be an angel of darkness.

Let us then proceed with our investigation and see what kind of an institution it is as represented in its own books and papers. "The Odd-fellows' Improved Pocket Manual," by Rev. A. B. Grosh, * is endorsed and recommended by sixty seven Right Worthy Grand Representatives of the Grand Lodge of the United States, "is a complete and faithful history of the principles, instructions, work and organization of the order." In addition to this it received "similar endorsements by various Grand and Past Grand Masters, Grand Scribes and Grand Secretaries," all of whom testify in substance that the Manual is "*by far the best book on Odd-fellowship ever published.*" These endorsements are found on pages 7 and 8 of this book. Our exposure will be based chiefly on quotations from the Manual. We shall also quote from "The Odd-fellows' Pocket Companion," from a "Digest of Laws" prepared by the Grand Lodge of the United States and from another prepared by the G. L. of Pa., and from two or three journals called "The Heart and Hand," the "Odd-fellow," and the "Lodge Bulletin." In quoting from these different documents, the page and date will be given for reference by those who wish to read and examine for themselves.

I. Odd-fellowship is or teaches a religion.

You will find its creed on page 114 of the Manual or 361 of the U. S. Digest. The candidate for admission into the order, is asked "Do you believe in the existence of a supreme, intelligent Being, the Creator and preserver of the universe?" An atheist, one who denies that there is a God, cannot be received. Belief in some sort of a Supreme Being is necessary to member-

*From "*Heart and Hand*," of Jan. 22d, 1876, we quote as follows: "Rev. Bro. Grosh, is a member of Donegal Lodge, Marietta, Penn. He is a clergyman of the *Universalist Church*." No evangelical clergyman could write or endorse a book like the "Manual."

ship in the order. The Christian church requires faith in the Triune God, Father, Son and Holy Ghost, as set forth in the Apostles' Creed. The one is a creed no less than the other. Odd-fellowship therefore has a religion, because it has a *religious creed*.

The order makes use of the Bible in its own way and for its own peculiar purposes. The Manual says, on page 222, that "no lodge can be held without it." From the Bible, it derives and *perverts*, as we shall presently see, various emblems, lessons and precepts, including the ten commandments. Moreover the order has its ritual, its order of worship, its prayers, ceremonies intended for funerals, dedications and installations, and for opening and closing the lodge meetings.

It has its altars, its High Priests and Grand High Priests, its Chaplains and Grand Chaplains for the purpose of carrying out its ritual. The order also teaches a method of salvation of its own devising to which your attention will soon be directed. All these things are manifestly parts and appliances of religion. Any society which adopts and uses a ritual, an order of worship as Odd-fellowship does, thereby alone virtually adopts a religion.

The Manual clearly contradicts the idea that the order is simply, as some maintain, an association for mutual aid and relief. On page 47 and 48 occur these words: "The order as founded by Bro. Wilkey, was (at first) simply a *humane* institution,—its *main* objects were to relieve brethren, bury the dead and care for the widow and orphan. But gradually there were infused into its lectures and charges much moral and (unsectarian) *religious instruction*; and at each revision these principles were increased and deepened and strengthened, until its beneficent and relief measures from being *ends*, have become *means to a higher and greater end*. * * * His (Wilkey's) cherished aims and details were all retained, but directed beyond the merely social and physical, to the *moral and spiritual* * * * and lead man to a true appreciation of *his whole duty, whether to God, himself, or to his brother man*." On page 110 we learn that the "*pecuniary* benefits" of the order are "hardly a tithe (tenth) of its aims and objects." On page 261, "that those who unite with

us * * for the loaves and fishes have mistaken their aim." On page 161 we find this language—"so may our light aid in dissipating the ignorance which yet obscures those *true relations that bind man to his Creator* and to his fellow men." On page 369 the order is represented as "*teaching our duty to God, to our fellow-men, and to ourselves.*" The "Odd-fellow," May 1871, says, "It is the great aim of the brotherhood of the Odd-fellows, to give to their adherents a *correct understanding of the relation between God and man.*" This is the very office and work of religion, and the Bible itself aims at nothing more. The Lodge Bulletin, July 1871, says in plain words; "Odd-fellowship has a morality, a *religion or theology.*"* Many more passages of the same import might also be added from the Manual, but those above given will serve to excite further inquiry, and thus bring to light other proofs from this and other sources. A comprehensive view of the nature, scope and design of its teachings must convince any honest mind that Odd-fellowship inculcates a *religion*, "the universal religion of nature," which its members are urged to embrace and practice. To this end it adopts the shrewd policy of allowing no liberty in the lodge, to discuss or dissent from its doctrines, thus giving the leaven a chance to work silently and freely, "till the whole is leavened."

This religion is a human device of such a form and spirit as to suit men of all nations and faiths—Jews, Mohammedans, heathens, deists, infidels, universalists, materialists, rationalists and errorists of every shade. See Manual p. 373—388. The Pocket Companion p. 309 says; "Jew or Gentile, Catholic or Protestant, is as *such*, welcome to our lodge." No unbelief short of Atheism can exclude men from the order, whose religion is loose and liberal enough to embrace them all on equal terms.

II. Odd-fellowship teaches a *false religion*.

This point has just been indicated in general terms. Let us now examine in detail, some features of this false religion.

1. *O. F. denies the Lord Jesus Christ.* Odd-fellowship claims

*"The Heart and Hand, "Jan 22d, 1876, has an article entitled, "Our Religion;" the writer speaks of "*the universal religion of nature taught in our temples.*"

as one of its fundamental principles, "the brotherhood of man," and professes to make the order, "universal as the family of man on earth," which is a false profession however. * To this end it needs a platform, so broad, so latitudinarian, as to suit the utmost laxity and diversity of faith. To this end it receives into fellowship all who believe in a Supreme Being of some kind, without defining particularly who or what that Supreme Being is. By this happy device all can be accommodated, and no offence is given to Jew or Gentile or any one else. Faith in Christ is not made a condition of membership, because such a condition would offend and exclude from the order all who deny him. But such a sad breach in the brotherhood must by all means be avoided. Odd-fellowship must stand as it is, no matter what follows. *Hence Christ is officially and intentionally shut out, in order that his deniers and enemies may be induced to come in.*

Odd-fellowship *claims* to be "unsectarian" in its religious character. That is, it professes to show equal favor and honor to all religions, whether Jewish, Mohammedan, heathen or Christian. See Manual, p. 376—388; Pocket Companion 127—129. It regards these religions as so many sects and makes Christianity no exception. From its stand-point, therefore, Christ is the founder of a sect! And since it cannot recognize any "sectarian distinctions," *it refuses to recognize Christ.* Indeed, it could not consistently recognize Christ, as God, any more than it could Moses, or Mohammed, or Zoroaster, or Confucius. Hence it ignores him entirely in his mediatorial character, and thus virtually arrays itself against him. "He that is *not with me*," says Jesus, "is *against me*; and he that gathereth not with me, scattereth abroad." Not to confess Christ is in effect, to deny him.

Thus we see that the denial or non-recognition of Christ, enters into the very nature and basis of this society. It cannot do otherwise than deny him, without a change in its fundamental principles. The fact is, that the whole system of Odd-

*See Manual p 110 139 &c. This claim is continually put forth, and yet this order excludes the poor, the infirm, the aged, minors and black people and women also, except from the *side degrees* of Rebekah. The other societies likewise exclude these different classes, consisting mainly of those who stand in special need of aid and relief.

fellowship is so planned and framed, from the beginning to end, as to leave no room or chance for Christ to be admitted.

This necessarily leads to the exclusion of Christ from its ritual, its order of worship, its prayers. The Manual contains many forms of prayer for different purposes and occasions. We have examined them carefully, but have not found one in which Christ is acknowledged—not one in which God is approached through his merits and mediation. And the Chaplain is positively forbidden to use any but the given forms. Manual p. 304, 360, 461 and 514. On p. 514, it says; “It is optional with the lodge whether to use them or not, *but no others can be lawfully substituted.*” The Pocket Companion p. 166 says, it is the duty of the Chaplain, “to open and close the meetings with prayer, *using none other than the prescribed form.*”

The Pa., Digest p. 248 says, “if *any* prayer be offered, the *following form must be used.*” The U. S. Digest p. 341 says the same thing in substance. Hence the law of the order prohibits the use of any prayers, but those which it officially prescribes. Thus it excludes Christ from its Ritual by its *official act and authority*. This prepares the way for any Jew, heathen, deist, or infidel to act as chaplain, if he is only a “moral man.” See Pocket Companion, p. 166. The truth is, unbelievers alone are suited for that position. We are at a loss to see how an orthodox Christian, who knows the Bible method of prayer, can accept the office, or perform the duties of chaplain in these societies.

What judgment then, must we pass upon a Ritual from which Christ is excluded; or upon a method of prayer which ignores him as the only mediator between God and man? Are not all men by nature children of sin and wrath, under the guilt, curse and penalty of divine law? And how dare they approach the holy and righteous God, without Christ to atone and intercede for them? Jesus has plainly declared, “I am the way, the truth and the life; no man cometh unto the Father but by me.” “Whatsoever ye shall ask the Father in *my name*, he will give it you.” No prayer is therefore acceptable to God, unless

offered in firm reliance upon Christ's person and work.* The Holy Scriptures teach in positive terms, that other foundation can no man lay, that there is none other name under heaven, given amongst men, whereby we can be heard, pardoned and saved.

To rely on anything but the blood of Christ, in our prayers, is to offer "strange fire" on God's altar, to render unto him a false worship and thereby provoke his anger against us. When the two sons of Aaron "offered strange fire unto the Lord," He struck them dead instantly for their rash presumption. He thus made them an example and a warning to others for all time to come. Are not men guilty of like sin and folly, when they offer to God Christless prayers and depend upon their own works and virtues for acceptance? Yet Odd fellowship prescribes such prayers in its Ritual, and forbids the use of any others. Thus it institutes a false worship, which God hates and condemns.

2. Odd-fellowship teaches *salvation by works*.

The word of God teaches very clearly and explicitly, that salvation is bestowed upon us as a *free gift*, through faith in Christ, without any merit or worthiness of our own. "By grace ye are saved through faith; and that not of yourselves, it is the gift of God. Not of works, lest any man should boast." The Gospel, from first to last, is filled with this precious doctrine, which is held by all evangelical churches.

But the order teaches the very opposite doctrine. According to the Manual, page 156 and 157, "the charitable (who minister to the needy and suffering) live with a conscience void of offense toward God and man * * * and their departure from earth is but a translation to a *blissful immortality*." On page 257 and 258 this language occurs: "Let us not forget that while

*The *Lord's Prayer* is no exception to this principle. That prayer is intended exclusively for Christians, (Luke ii: 1) who know that God is their *Father* only through faith in Christ, (Gal 3: 26,) who expect to be heard only as they pray in Christ's name, John, 16: 23. Moreover the matter and spirit of that prayer are essentially Christian. Hence Christ is, as he intends, *virtually in the Lord's Prayer*, which is thus offered in his name by his own disciples. But these secret societies intentionally and officially exclude Christ from the only forms which they allow to be used. Nor is there a single word in all their instructions pointing men to Christ as the only way to God's favor, while every page of the Gospel thus points men to Christ. There is no analogy at all between the two cases, and those who favor Christless prayers find no refuge in the Lord's Prayer.

we cultivate the perfection of our *fraternal duties*, we shall improve in the knowledge of Deity, of our duty to him, to our neighbor and to ourselves; Friendship will bind us together. Truth will direct us, and love will make our labors easy; so that, at the last, when we are summoned from the terrestrial lodges to the Grand Lodge celestial, we may leave form and ceremony behind, *find our work approved*, and, as the mysteries of *Heaven* are unveiled to our admiring vision, we may arrive at its perfection and *enjoy its benefits throughout ages eternal.*" The Pocket Companion, page 27, says, the instructions or doctrines of the order, "lead him (the Odd-fellow) to obedience of the commands of his divine Maker, *in which he cannot fail to be blessed in life, death, and eternity.*" On page 41 and 42 we read—"He who practices this charity and teaches it to others, shall be crowned with honor, and come down to the grave in peace, *with the full assurance of a blessed future.*"

In these and many other passages of like meaning, Odd-fellows are plainly taught that they can save themselves by their own works and virtues. This, of course, applies to all the members of the order. No matter of what creed or character they may be; whether Jews, Gentiles, Turks or infidels; if they practice the principles and perform the duties just mentioned, they shall "come down to the grave in peace, *with a full assurance of a blessed future,*" "their departure from earth is but a translation to a *blissful immortality.*"

Odd-fellowship here teaches that men "*cannot fail to be blessed in life, death, and eternity through obedience of the commands of their Divine Maker.*" Thus it perverts the ten commandments from their proper use and defeats the main object for which they were given. Paul says, "the law" is intended to be "our school-master to *bring us to Christ.*" It does this by giving us a "knowledge of sin," guilt and misery, by nature, and making us feel our need of a divine Saviour. God designs the moral law to lead men *to Christ.* But the order makes use of it to lead men *away from Christ*, by teaching them to depend upon their own works for salvation.

Works done in the name and for the sake of Christ, it is true, God approves and rewards in heaven, in the case of those whose title to heaven rest on other grounds. Works of this kind,

however can be wrought only by *Christians* already justified by faith. The apostle says, "whatsoever is not of faith, is sin." "Without me," says Jesus, "ye can do nothing." But even such works simply confer upon those who are saved by grace, a higher degree of happiness, than they would otherwise have enjoyed in heaven. Salvation is in all cases the free gift of God, and the only effect or value of good works is to make salvation more blessed. But Odd-fellowship cannot possibly perform works acceptable to God, because it has nothing to do with Christ or with faith in him, as we have already shown.

3. It teaches that *God will give "eternal life" to all men, as his natural or created children.*

If this doctrine conflicts in any degree with the doctrine of salvation by works just considered, we leave the order, which teaches both doctrines, to reconcile them. God has two kinds of children, natural and spiritual. His natural children are such by creation and embrace the whole human family. His spiritual children are such by regeneration and faith in Christ. The latter only are heirs of salvation or eternal life. This distinction between men, who have God as their common Maker, is clearly taught and recognized throughout the Bible. Our first parents made in the divine image were, before the fall, the true spiritual children of God by creation. But through and since the fall, the spiritual character and relations of men are entirely changed. God is no longer by creation their spiritual Father, nor does he own them as his spiritual children. On the contrary, all men are now born in sin and "by nature the children of wrath," under the power of Satan and subject to eternal death, until they are "born again," as Jesus says. According to John, "as many as received him, (Christ) to them he gave power to *become* the sons of God, even to them that believe on his name; which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." And St. Paul says, "Ye are all the children of God by faith in Christ Jesus." It is therefore necessary to salvation, that the natural children of God by creation, become his spiritual children by the new birth from above. Otherwise, says Jesus, they "cannot enter into the kingdom of God."

But Odd-fellowship entirely ignores original sin, total depravity, the necessity of regeneration, repentance, faith in Christ and

sanctification by the Holy Ghost. It takes no account of the fact that *sin* has corrupted and cut off all men, in their natural state, from the favor of God and the hope of heaven. It has a great deal to say about *the universal fatherhood of God*, but fails to show how that fatherhood has been effected by the fall of man. The Manual abounds in expressions like the following; "All men have God for their Father;" "Our God is the universal Father," &c. God is certainly not the Father of *all men* by regeneration and faith in Christ, because only a fractional part of the whole race are true Christians. The majority of the human family are therefore simply his natural and not his spiritual children. And yet, the Manual, p. 222, says the ever living is our Father and will make us ("all men") *the sharers of his immortality and eternal life*, as revealed in the Bible." Here then we find the order teaching *the doctrine of universal salvation!* The same is true, even if "us" above refers only to members of the order, which is open to Jews, Gentiles, Turks, deists, infidels and skeptics of all kinds. And if God will make all these Odd-fellows, sharers of his immortality and eternal life, *just as they are*, without the proper spiritual change, then all the rest of mankind have the same chance of being saved—thus giving us the same false doctrine, whatever construction is put upon the language used in the Manual.

And this doctrine it claims to find in the word of God. It closes the statement above given, with the words, "*as revealed in the Bible.*" Thus it perverts the true meaning of the Bible and makes it teach falsehood! But Odd-fellowship teaches that God will save all men.

4. *It puts Christianity on a "common basis" with the false religions of the world and thus virtually rejects it.*

We have already shown that Odd-fellowship claims to be a fraternity, whose principles are as broad as humanity—that in its eyes all religions are "equal." Hence it avoids all "affinity with sects," among which it classes the Christian religion. The Manual on p. 387 says that "Judaism, Christianity and Moham-medanism are the three great religions of the world and have for their "common basis" the law of the ten commandments. But Christianity is essentially unlike any other system of religion and has *Christ for its real basis*. And what is the character of the other two religions with which it is here connected?

Ancient Judaism was all right in its proper time and place, as going before Christ and preparing the way for his coming. But the Judaism of to-day consists of unbelieving Jews, who reject Christ, and is a false religion directly opposed to the Christian religion. Mohammedanism, devised by Mohammed, an impostor, who claimed to be greater than Christ, is a compound mixture of truth and error, taught in the Koran and drawn from heathen, Jewish and Christian sources. And yet Odd-fellowship puts Christianity, which is the only true religion on earth on a "common basis" with the two false religions just named and treats them all with equal honor and respect!

And it does this, under the specious name of "*toleration*," as set forth in the Manual and Pocket Companion, under the "Golden Rule Degree." Webster defines *toleration*, as "*the allowance of that which is not wholly approved.*" Hence it does not require us to yield or compromise our own faith or convictions. It simply requires us to allow, suffer or permit others to have theirs. But the toleration here enjoined, involves the yielding or giving up of the very truth, essence and glory of the Christian religion. It involves the giving up Christ in the order, for the sake of those who deny him. And this is necessary, because all the members stand on a "common basis." Christians must therefore recognize Jews, Turks, infidels and all deniers of Christ as *brethren*.

And in order not to offend these brethren, they are urged to practice a kind of toleration that requires not a mere *allowance* of the faith of others, but a radical *change* of their own! The Manual p. 388 says, "the high barriers which in the world separated men from each other, are here removed. They have left their prejudices at the door (of the order) and mingle in one circle of brotherhood, harmony and love. The descendants of Abraham, the diverse followers of Jesus, the Pariahs of the stricter sects, *here gather around the same altar, as one family, manifesting no differences of creed or worship.*" And the order is trying to bring about this very state of things. It calls it the "glorious era," when its principles, "shall have been received and obeyed by all the tribes and nations of men." And where will Christianity be by that time? It will be virtually supplanted or set aside. If Christians are ever led to believe and practice these false principles, then will they not

only give up Christ personally, but along with him, the sum and substance of the Gospel, including all its distinctive feature and doctrines, everything offensive to Jew, Mohammedan, heathen, deist or infidel! They must do this. Otherwise they could not unite with all others, around the same altar, as one family, manifesting or knowing *no differences* of creed and worship. No man can have two sets of opinions, two creeds or two modes of worship, radically different. Hence no true Christian can become a true Odd-fellow in principle, in conviction, in faith and practice, without giving up Christ and Christianity! From *such* toleration, "good Lord deliver us."

How far does Christian toleration require us to bear with false teachers and false doctrines? Only this far, that we are not to oppose them with *wrong means or motives or feelings*. But the word of God requires us to oppose them *in truth and love*, with all proper arguments and influence and efforts at our command. We dare not let them alone, or allow them free scope in their efforts to corrupt, deceive and destroy the souls of men. We are exhorted to "contend earnestly for the faith once delivered to the saints." "Watch ye, stand fast in the faith, quit you like men, be strong," says Paul. He and Barnabas, at one time, had "no small dissension and disputation," with certain Judaizing teachers and brought the case before a special council of all the Apostles at Jerusalem, where their Jewish doctrines were condemned and rejected as being utterly at war with the Gospel of Christ. Does that look like tolerating Judaism and placing it on a "common basis" with Christianity? Paul told the Philippians, "to stand fast in one spirit, with one mind, striving together for the faith of the Gospel, and in nothing terrified by their adversaries." Among the Galatians he met "false brethren, to whom he gave place by subjection, no, not for an hour, that the truth of the Gospel might continue." He even "withstood Peter to the face, because he was to be blamed," for tolerating Jewish opinions on one occasion. In short, he stood up for the pure truth of God's word against all opponents and says, "though we or an angel from heaven preach *any other Gospel*, let him be accursed." That is the kind of toleration enjoined upon Christians—no quarter to false teachers, no compromise with error, no yielding of our religious doctrines and convictions to suit others, no

toleration of Judaism or Odd-fellowship or any other false system devised by men.

The fact is, Christianity permits no compromise of its doctrines and principles with any religion under heaven. It claims to be not merely a religion as the order regards it, but *the* religion, the only true, divine, inspired religion in existence. All others are false and must be opposed. To compromise with them or put itself on a "common basis" with them, would be a suicidal course, a fatal ruinous policy, ending finally in its own destruction. And that would be the result, if the false teachings of Odd-fellowship were universally received and obeyed—the overthrow of Christianity.

5. *It rejects the Triune God and therefore worships a false God.**

O. F. professes to believe in "a Supreme Being." This Being must be of a very peculiar kind, to suit all the different parties—creeds and shades of opinion found in the order, so that Christians, Jews, Mohammedans, etc., may all unite in worship around the same altar. It would seem to be very difficult to find or make such a God as this. But the order has proved equal to the task, in setting up an idol of human reason, which each worshiper is allowed to invest with such attributes as he likes best. The Christian may, if he choose regard this idol as the true God revealed in the Bible. The Turk may regard it as the God of the Koran; the Jew, as the God which he prefers. The heathen and infidel may each have his own notions about it; only so that all agree to call it "a Supreme Being," and worship as the order prescribes!

If the mere belief in a God of some kind is sufficient, then the heathen who regards and trusts his idol as a God, is just as well off as the Christian and idolatry must be approved as true and right. But there is only one true and living God in existence. All others are false and dead, and exist only in the imagination of their worshipers. This one true God has a certain specific and well-defined character, in which alone he can be rightly known and rightly honored. The Bible clearly reveals him as the *Triune God*, Father, Son and Holy Ghost, consisting of one essence, but three persons. This doctrine

*The Odd-fellow, June 1871, speaks of a "latent power which we call God."

concerning God, as three-one, runs through the whole Bible from Genesis to Revelation; and is the faith of all true believers in the whole Christian church. These three persons are all equally essential to the one true God. And if we leave out or set aside but one person, we see him in a false light and worship him in a false character, contrary to the bible. What remains after one person is taken away, is therefore not the true God, but a false God. Odd-fellowship cannot acknowledge and worship the Triune God as revealed in the Bible, consistently with its own creed. It simply demands faith in some sort of a Supreme Being, without any fixed and definite character. When Jews, deists, and free-thinkers of all classes, who deny the Holy Trinity, are asked at their initiation, whether they believe in the Supreme Being recognized by the order, they all answer in the affirmative, and hence that Supreme Being *cannot be the Triune God.*

We have already shown that O. F. denies the Lord Jesus Christ. But the Holy Scriptures clearly teach that in denying or ignoring one person of the Godhead, it thereby divides and destroys the Trinity and shuts out the true God entirely. 1. John 2: 23. "Whosoever denieth the *Son*, the same hath *not the Father*; but he that acknowledgeth the *Son* hath the *Father* also." 2 John 9. "Whosoever transgresseth and abideth not in the doctrine of Christ, *hath not God*. He that abideth in the doctrine of Christ, hath both the *Father* and the *Son*." John 5: 23. "All men should honor the *Son*, even as they honor the *Father*. He that honoreth *not the Son*, honoreth *not the Father* which hath sent him." These passages prove beyond dispute, that the denial of the *Son* involves the denial of the *Father* also. The Bible demands absolutely the paying of equal honor to both, yes to all the persons of the Trinity. And where this is not done the true God is rejected, as he is *by all who deny Christ.*

It is of no avail that they believe in "a Supreme Being," which does not really exist.

The one true God cannot be known or worshiped apart from Christ, because the *Father* and the *Son* cannot be separated. To reject the one, is to reject both. "He that abideth not in the doctrine of Christ, *hath not God.*" That is, he has no God at all—nothing but an *idol*, by whatever

name he may call it. *This places Odd-fellowship in the ranks of idolatry, teaching a false religion and worshiping a false god, an idol of its own invention!* Whoever gets a false idea or conception of God from reason, contrary to the Bible, has an idol for his God, whether he has that false conception embodied in some external object, or keeps it simply as an ideal in his own mind. It is all the same.

After forming this idol, Odd-fellowship rears a temple, dedicates a hall, forms a lodge, with its priest and altar, where it is set up for worship, even by Christians! In what light Christians are to regard such idolatry may be learned from the fate of *Dagon*, whose body was found in broken pieces on the floor after the Ark of God was temporarily put in the temple of that idol—showing that the true God will not “tolerate” false gods, nor allow them to stand on a “common basis” with him under any circumstances. We have another illustration of this, in connection with the giving of the law from Mount Sinai, where the Israelites made and worshiped a golden calf—as a punishment for which three thousand offenders perished, while the molten image itself was burned in the fire, ground into powder and strewn upon the water, which the rest were made to drink!

6. It virtually denies and rejects the supreme authority of the Bible.

The Bible is the only divine, infallible, perfect book, inspired and given by God himself. Its authority in religion is therefore supreme. What it teaches and determines, as the book of God, must be accepted as final and fixed forever. From its lofty position, far above all pretended revelations or rules of faith, it judges and condemns as false all religious teachers, doctrines, authorities and societies, that do not harmonize with its teachings. And from its supreme decision there is no appeal or escape. Our faith must either stand or fall, as it agrees or disagrees with the word of God. And this supremacy it claims in explicit terms. “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.” “Though an angel from heaven preach any other Gospel * * let him be accursed.” “To the law and to the testimony; if they speak not according

to this word, it is because there is no light in them."

Accordingly, in our confessions, we as a church, declare: "With our whole heart, we receive and embrace the Holy Scriptures, and believe that they *alone* are the *sole* and infallible rule, by which all doctrines and teachers must be judged and tried." And this is substantially the basis of all evangelical churches on this point.

And what place is accorded to the Bible by this order in its system of religion? We have already shown that it seeks to unite in fellowship men of all nations and creeds, concerning whom it says: "All are equal—all are brethren." Hence, it equalizes Christianity with various false religions represented in the fraternity. And in doing so, it necessarily equalizes the Bible with the false books of those religions. On p. 888 of the Manual, we read: "*Followers of different teachers—ye are worshipers of one God, (?) who is Father of all, and therefore ye are brethren.*" Through its unscriptural toleration, all religious teachers, doctrines, and books, represented in the order, are therefore officially recognized as equal—as standing on the same "common basis." Hence, the fraternity does not acknowledge the supreme authority of the Bible as the Christian church does, and as God himself requires; but simply puts it on the same level with the Koran, Shater, Zendavesta, and others, and simply allows it *equal authority with them*. Indeed, the order could not do otherwise, without violating the fundamental principle of brotherhood on which it professes to stand.

But this is not all. It makes the *Bible inferior to natural conscience*, as a source and rule of religious faith. The Pocket Companion, p. 127, says: "Conscience should be permitted always to govern us, and, as it directs, so should we ever act." In Odd-fellowship Illustrated, the Chief Patriarch says to the candidate for the Golden Rule Degree: "The authority of conscience should at all times be respected, and, as it determines, so should we act *in all* the relations of life." The Manual, p. 376, says: "*The authority of conscience in religion must be paramount.*" Paramount means highest, supreme—superior to all other authorities, civil or ecclesiastical, human or divine. Neither church nor state has a right to oppress and persecute men for the free exercise of conscience in religion. But every

man is responsible to God for his views, and every man's conscience must be subject to His Word, as the highest law or rule to guide and govern him in all things. And yet Odd-fellowship makes the Bible subject to conscience, instead of making conscience subject to the Bible. If it would require man's conscience to be enlightened, quickened, and controlled by the Word and Spirit of God, then the case would be radically different. But that would be "sectarian," and the order dare not instruct its members to that effect. Hence, when it says: "The authority of conscience in religion must be paramount," it must mean *natural* conscience blinded and perverted by sin, which conscience it thus places above the teachings of prophets, apostles and evangelists—"holy men of God, who spoke as they were moved by the Holy Ghost"—yes, above the divine utterances of the Son of God himself. "If the heart beats only for what is good and noble," says F. S. Ostheim, "*it needs no other religion than that which it dictates to itself.*"* The Holy Scriptures are virtually set aside, and the dictates of the corrupt heart are to be followed instead!

And the natural result is, a false system of religion that conflicts with the Bible in all its vital and essential doctrines. We have already shown that Odd-fellowship rejects Christ and the Holy Trinity, and in their stead worships an idol of its own making; teaches salvation without Gospel limits or conditions; ignores the necessity of the new birth, repentance faith, and sanctification; places Christianity on equal footing with false religions, and gives supreme authority to natural conscience, instead of acknowledging the Word of God as the only perfect rule by which all teachers and doctrines are to be judged and tried.

In the light of all this, let us see what the Manual says on pp. 221 and 222: "The Bible is therefore placed among our emblems, *because it is the fountain whence we draw instruction—the store-house whence our precepts are derived*, and most of our emblems are found in its pages. No lodge can be held without it." This language, taken at par, would leave the impression that the order stands fairly and squarely on the Bible,

* See "Odd Fellow," June, 1871, p. 369.

But with what consistency or sincerity can the order speak of the Bible in this pious strain, after it has virtually denied and rejected its supreme authority? Does not this look like hypocrisy and deception—like dressing a wolf “in sheep’s clothing”—like putting on a *Christian appearance*, in order to draw unsuspecting Christians into the lodge and deceive them as to its real character and designs?

We have only time left to discuss briefly and in general terms, some of the other secret societies, prominent among which is *Masonry*. The religious principles of this order are, if possible, more decidedly anti-Christian than those of Odd-fellowship. We simply give one or two specimens. At first, it professes to receive and honor what it calls the “Holy Bible.” Further on, in one of the degrees of Knighthood, it says to the candidate: “*The Bible is the only law you ought to follow. It is that which Adam received at his creation. . . . is called natural law.*” As to the doctrines of the Bible, the Mason is urged “*not to admit that which is not demonstrated as clearly as that two and two are equal to four*”—thus setting aside all the mysteries of the Bible, which, of course, cannot be thus demonstrated, and allowing no exercise of *faith*!

Again, in order to be “a good Mason,” it says to the candidate: “You must shake off the yoke of *infant prejudice concerning the mysteries of the reigning religion*,” which is Christianity! “Behold! my dear brother! what you must *fight against and destroy before you can come to the knowledge of the true good and sovereign happiness*. Behold the monster, which you must conquer!—the serpent, which *we detest* as an idol that is adored by the *idiot and vulgar*, under the name of RELIGION!”

For a full and reliable exposure, we refer the inquirer to “*Light on Masonry*” by Bernard, who had taken fifteen degrees before his withdrawal from the order, and, in writing his book, had the assistance of others who had gone much higher. This book is indorsed and recommended by men of the best and highest character, including many seceding Masons, who speak from personal knowledge of what they passed through. It is

vain for Masons to deny the truth and credibility of this book. No candid, unprejudiced man can read it carefully and then pronounce it false. It contains an array of facts and proofs that cannot be resisted.

The Grange is a recent invention desined as a trap for the farmers—whom other societies of this kind had failed to reach. Secretary Kelley, one of the founders, says: "Many of our originators were Masons of the 32d and 33d degrees, and prominent Odd-fellows." Among the latter is the Rev. A. B. Grosh, the Universalist, who prepared the Ritual—the order of worship used by grangers. From the simple fact that Masons and Odd-fellows took a leading part in framing the laws and principles of this society, we might infer that it is substantially like them in character. And examination shows this inference to be correct. The Rev. A. W. Geeslin, in his "Exposition of the Grange," calls it "a *religion* at variance with the Christian religion—a *heathenish* religion on Christian soil." In its installation ceremonies, it claims that: "Its teachings are the loftiest that man can seek"—higher and better than those contained in the Bible itself! Christ is excluded from all the religious forms and ceremonies of the grange, except the prayer and benediction which conclude the burial service in which he is recognized.

But such a partial recognition can neither satisfy Christ, nor satisfy a true Christian, whose conscience is properly enlightened. Christ accepts no partial homage or obedience. He demands the whole heart and the whole life. Paul says. "Do *all* in the name of the Lord Jesus." He must be duly honored *always in all our prayers*—not simply once a week, month, or year; not simply at the *grave*, but in all meetings, whenever and wherever we engage in worship. Like Masonry and Odd-fellowship, the grange is essentially anti-Christian in its religious character. Hence, it is a poor, miserable subterfuge to recognize Christ at *funerals*, which may not occur once in years, *when it ignores him entirely in all other ceremonies on all other occasions*! It reminds us of Balaam's vain wish to "die the

death of the righteous," though he persisted in living the life of a heathen !

Another fraternity is called *Knights of Pythias*—a significant name borrowed from *heathenism*, because Christendom could not furnish one as suitable and congenial to the spirit and aims of this order. Its religious character is of the same general type with that of Masonry and Odd-fellowship. When a candidate applies for admission, he is asked: "Do you believe in a Supreme Being, the Creator and Preserver of the Universe ?" With this latitudinarian *creed*, all the religious principles, forms, and ceremonies of the order coincide. Hence Jews, Turks, idolators, deists, and free religionists of every species, may be admitted to membership on a platform broad enough for all !

But why occupy time in discussing these societies one by one in detail ? They all agree, substantially, in their first principles. They all teach the same religious doctrines. They all belong to the same family. Hence the exposure of one is virtually the exposure of all. One feature especially is common to all—the *denial of the Lord Jesus Christ*, from which follow by legitimate inference and logical development, all the false, unscriptural, anti-Christian doctrines which we have found in *Odd-fellowship* !

And now the important question arises: What relation should Christians sustain to these societies, which teach a false religion and admit to membership unbelievers ? We answer, the Word of God clearly and emphatically forbids *religious fellowship with unbelievers*. To unite with them as brethren in these secret orders, necessarily involves such fellowship. And hence union with them *cannot exist without sin*. Even if a particular lodge in a particular locality has no infidel members, that does not alter the case of Christians in that particular place, because they are in communion with the whole fraternity, and all the unbelievers connected with it.

Fellowship with unbelievers in mere *temporal or worldly things*, is quite different, and is not forbidden. It is right for Christians to mingle freely with all men in the ordinary affairs

and transactions of life. To avoid all intercourse with men of the world, we must, as Paul says, "needs go out of the world." The common interests of society, in which we are mutually dependent, necessarily brings us in contact and sympathy with our fellow-men of all classes and conditions, whom we must treat with civility, whose rights we must respect, and whose welfare we must promote. Hence, it is lawful to have dealings with all as neighbors, and as members of the community in business, trade, commerce, civil affairs, and all matters of public interest. The Word of God commands us to "do good to all men as we have opportunity," giving help or relief to every one who stands in need of our kind offices, no matter of what creed or country he may be—whether he is a Jew or Gentile, infidel or atheist. God himself has bound us all together in one great human society or brotherhood, including not merely a select number who are best able to care for themselves and their families, but also the young, the poor, the sick, the infirm, the aged, and the helpless of both sexes, and of all complexions ! It is therefore both proper and necessary to have more or less intercourse of a *temporal or worldly* nature with human beings in general, be their creed or character what it may.

But believers are not allowed to mingle with unbelievers in *religious fellowship* in common acts of worship. Such fellowship is fraught with evil to both parties. It is liable to pervert believers gradually from the pure truth, and confirm unbelievers in their soul-destroying errors. It identifies the friends of God with his enemies in the guilt of their unbelief and rebellion. It implies toleration of doctrines and principles, which the Bible severely condemns. It conveys the idea that God approves of false religion and false worship, which he hates. Hence, Paul warns Christians against it in the strongest terms. "*Be ye not unequally yoked together with unbelievers. For what fellowship hath righteousness with unrighteousness; and what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols?*"

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive

you." In another passage he says: "*Be not partakers of other men's sins.*" And the Apostle John says: "*If there come any unto you, and bring not this doctrine (of Christ,) receive him not into your house, neither bid him God-speed; for he that biddeth him God-speed is partaker of his evil deeds.*"

This settles the question of religious fellowship with unbelievers, to the satisfaction of all who accept the supreme authority of the Word of God. These passages demand a complete separation in this respect. As Christians, we are here positively forbidden to have any religious communion or agreement with infidels. We are required even to close our doors against false teachers as such. We are not allowed to bid them God-speed—to wish them success, or show them any countenance in their evil works. In short, we are carefully to avoid giving the least help or encouragement to those who hold and teach false doctrines. And this applies with special force to these secret orders which deny the Lord Jesus Christ, reject the Triune God, pervert the Gospel plan of salvation, put conscience above the Bible as a rule of faith, and equalize Christianity with the false religions of the world. We dare not be identified with them in these errors under any circumstances, or for any purposes whatever—not for the sake of "pecuniary benefits, success in business," or temporal advantages of any kind—not even for the sake of aiding and relieving the needy and suffering, who can be helped in other ways and by other means not condemned by Scripture. Right ends never justify wrong means of attaining them. We are not to "*do evil that good may come.*"

Since union with these unchristian societies necessarily involves religious fellowship with unbelievers, how can Christians justify their connection therewith? How can they reconcile it with the plain teachings of the Divine Word? Do they not thus become partakers of other men's sins? By uniting with workers of iniquity, either directly or indirectly, we share their guilt. He who aids a murderer in any way, becomes *particeps criminis*—a partaker of his crime, and also of his punishment. And the same principle applies here. If you belong to a society whose doctrines *you know* to be false and unscriptural, you are responsible for any evil fruits and consequences flowing therefrom. If you sin ignorantly, it lessens

your guilt. But you are utterly without excuse, as soon as you get proper light on the subject.

If you remain in it, after you know the true character of the society and the sin of belonging to it, then you sin wilfully, deliberately, presumptuously—because you sin with your eyes open. Those who have founded these societies and made them what they are, have to bear the main burden of responsibility. But God also places a responsibility upon you to examine these institutions carefully and candidly, without pride or prejudice, and with the earnest prayer that you might “know the truth,” and that the truth would “make you free.”

To unite with unbelievers in the false worship of the order, may seem to be a matter of little importance in itself, but it involves a great principle. Thousands have suffered martyrdom, rather than do something which seems trifling compared with that. During those terrible persecutions in early times, Christians had the choice of dying at the stake, or of casting a small piece of incense upon the altar of heathen gods. By simply doing that, they might have avoided a horrible death. And why did they refuse to perform that simple act, when their very life depended upon it? Ah! that simple, little act, was nothing less than an act of worship paid to false gods, and really involved a denial of Christ. It was so regarded. And for this reason they firmly refused to obey the command, knowing full well that the fires were already kindled to burn up their bodies.

It is no light matter to be identified with a society that *you know denies the Lord Jesus Christ*. Your connection with that society, if continued and persevered in contrary to God's Word, leaves your soul in imminent danger. “Whosoever shall confess me before men, him will I also confess before my Father, which is in heaven. But whosoever shall deny me before men, *him will I also deny before my Father, which is in heaven.*”

GRAND LODGE MASONRY

Its Relation to Civil Government and the
Christian Religion.

Opening Speech Before the National Convention at Monmouth,
May 14th, 1873.

BY J. BLANCHARD, PRESIDENT OF WHEATON COLLEGE.

Fellow Citizens, Ladies and Gentlemen.—We are met to consider the secret “orders” spread throughout our land and world; more especially those of our own country; and, particularly, Freemasonry, their modern mother and type. A separate consideration of each is unnecessary. The author of the “Philosophical History of Freemasonry” properly observes, that “a discussion of one is a discussion of every one, fashioned after the same idea.”

The statistics which creep into the public prints from the veiled recesses of the lodge, are fragmentary and imperfect. But we have enough to inform us that there are something over half a million Freemasons, or about one sixteenth of the voters of the United States. As were the slaveholders, they are a small minority of our population. But their rivals, copyists and imitating “orders” are much more numerous. Lodges, chapters, encampments, councils, army posts, centers, divisions, granges; like clouds of invisible insects, to which some philosophers attribute epidemic diseases, they light on every popular virtue, industry and reform, until there seems to be danger that no “order” of American citizens will be left,

For, notwithstanding they are a meager minority as yet in the rural districts, in our towns and cities, where are the caucuses which really rule the country, one out of every three or four voters is a Freemason. They form a brotherhood not based, like that of Christ, on regeneration and love, but on oaths, interest, and intimidation. They have sworn

fealty to an "order," which, by affiliation, reaches beyond their country; they owe another allegiance than that due the United States, and practice other religious ceremonies than those instituted by Christ. The lodges are thus absorbing into themselves the strength and vitality of our institutions, states, counties, towns, churches, and families even; leaving them like eggs sucked by vermin, nothing but hollow forms.

We have, too, an inkling of their revenues, which are almost fabulously vast, and paid punctually, as gamblers pay their debts of honor. We know, too, that thousands of good men who are members, inwardly loathe the lodges; concern themselves little with their affairs; and so leave these vast funds to be appropriated or employed by the unscrupulous men of leisure who make Masonry their trade.

In short we know enough of these orders to condemn them without entering their dark halls, bowing in their idolatries, or taking their oaths. Their published rituals give their self-projected worships; their digests contain their constitutions and laws; their cyclopedias give their histories; and their lexicons explain their terms. Thus, though their frivolous and oft-revealed secrets had never been published, there is enough in their own books, to convince every reflecting American that the lodges contain the seeds of our certain national and social destruction; that "they please no God and are contrary to all men!"

And yet, such as we describe them, there were 150 such lodges in Chicago before the fire; forty-six in Milwaukee; ninety-six in Cincinnati; and about in like proportion throughout the cities and large towns of the Union. And yet, with an effrontery beyond that of the harlot who is their Scriptural emblem and type, they tell us the lodge contains "nothing against our politics or our religion;" while such a lodge stands *outside* and works *inside* of every Court house, Legislative Hall, and church of Christ between the oceans, and Canadas, and the Gulf!

And, it is true, that Masons do not come out manfully, and form political parties of their own, or openly oppose those formed by others. They join all parties, because they mean to control all, by electing Masons to govern each. They intend to seize the *kingdoms of the whole world and the glory of them*, and give them to those only who will practice their worships! The spirit that rules the lodge cares less for

than for homage. Office, if they can get it, but sway over mind they must have—allegiance—worship, to bind conscience by oaths and obligations, to put the soul on its knees before their altars,—*worship*, WORSHIP, WORSHIP is what they want. And having filled a church or party with its peculiar atmosphere. to say that it infringes not on politics or religion because it nominates no separate ticket, is as if thieves having filled the house with chloroform should declare they do not interfere with its inmates, because they do not take their victims by their throats. The American press and pulpit are to-day largely chloroformed by the lodge.

Let us now verify and establish these general statements by special discussion.

The Freemasonry of the present day is Grand Lodge Masonry. The Grand Lodge of which there is to be but one in each political jurisdiction, is the source and seat, and center of the power of the order. The first Grand Lodge, any Masonic Lexicon or Digest will tell you, was formed at the Apple-tree tavern in London in 1717, one hundred and fifty-six years ago. Before that time, there were local lodges of working Masons, trades-unions of stone and brick-layers; but never till that year was there a Grand Lodge. Those, however, who are familiar with Masonic books know that at that time and place, viz: at the Apple-tree tavern, Covent Garden, London, in the month of February, 1717, four decayed lodges of Working Masons got together, and formed what was till then unknown on earth—a Masonic Grand Lodge. And we are told by Chase, (Dig. Mas. Law, p. 15.) that "From the Grand Lodge of England, or the Grand Lodge of Scotland, all other existing Grand Lodges derive their origin—most of them from the former." And the same Masonic authority, Chase, gives the names of fifty nations and states of Europe and America. which had bought their charters from the English Grand Lodge!

The unseen world and its inhabitants are veiled. We know them only as revealed to us. But if there be, as the Scriptures tell us, evil spirits above and about us who concern themselves in earth's affairs, corrupting, confounding and "mingling their hateful presence" with the concerns of men to alienate us from God and goodness, surely in no point of the history of human disaster. could they have been more active than in the rise and diffusion of Apple-tree tavern Grand Lodge! It arose like a mist, its spread like the chol-

era; and now sits like a nightmare on the nations.

But back of and before that Grand Lodge there were other materials beside lodges of artisans to make it out of, and in that respect, Masonic pretensions to antiquity are true. From the altar of Cain to the Mormon temple men have practiced worships invented by men; worships which God notices only to abhor, but which the Cains of humanity cling to as substitutes for religion! as harlotry is practiced by those who wish to avoid the responsibilities of marriage.

At the time and before the starting of that Grand Lodge, the earth outside of Christendom was dotted all over with temples and pagodas, where these self-projected worships were practiced. Every idol god, or his priest had for him (for the idol was nothing), his lodge and his initiation, his mysteries and his rites.

Bishop Warburton says: "Each of the heathen gods, beside the worship paid to him in public, had a secret worship to which none were admitted but those who were prepared by previous ceremonies."

And the learned Macknight tells us what these ceremonies of initiation amounted to. He quotes from an old writer, Proclus thus: "In the most holy mysteries, before the scene of the mystic visions, there is terror diffused into the minds of the initiated." Again he says: "In the lesser mysteries, the person to be initiated, was, at his entrance, filled with inexpressible horror." And again: "It seems the darkness was dispelled by the sudden flashing of light." (Macknight Pref. to Eph. p. 314.)

In brief, those old, cunning priests got up a set of clap-traps, contrivances and scenic arrangements by which they first terrified, tamed, manipulated, and handled their dupes; then brought them to light; repeated to them some commonplace moral precepts; bound them to the order; and swore them to obey the authority and subserve the interests of the clan.

Such were the lodges of the old world. Tacitus (Histories B. V. c. iv.) denounces Moses and the Jews because they rejected these rites. "*Profana illic omnia quae apud nos sacra,*" he says—They deem profane all rites which we regard as sacred. And Zozimus says that the Greek mysteries "were so extensive as to take in the whole of mankind," (Quoted by Macknight, p. 314.) Thus were the masses of the old world initiated, taxed, stultified and enslaved by the

cunning and unscrupulous few. Their temples were brothels: as many as two thousand lost women were kept at Ephesus in the single temple of Diana. Their priests reveled in luxury, and their kings in blood, and such was the moral filth and abominations of the lodges that the better sort of heathen, like Socrates, always refused to be initiated. But, once in, honor and intimidation, superstition and self-interest kept the masses under submission and taxation, until society would break down under the weight of its corruptions; and revolution brought relief.

Now no man of ordinary intelligence can give though but a slight attention to the secret orders of the present day, without seeing their identity with the old. The solemn fools-play of the lodge; the stripping, blinding and befooling of the "Entered Apprentice;" the mock-murder of the Master Mason; the human skull in the fifth libation; oaths, which John Quincy Adams well remarked, "a common cannibal ought to be ashamed of;" the human skeleton confronting the candidate in Odd-fellowship; the muskets levelled at his breast in the mock "Grand Army of the Republic;"—these all, and ten thousand more inventions, are but reproductions of the old tricks of priest and king-craft to brow-beat, terrify and tame the initiate, and so fit him to become a silent accomplice or active partizan in the scoundrelism of the lodge!

But men had one comfort concerning those ancient synagogues of satan; the peasantry and the poor escaped them; and the peasantry and the poor were the vast majority of mankind. But now, in 1717, a change had come. Christ had come and preached the gospel to the poor; and lo! laborers read, and as Kossuth said, "even bayonets can think!" A mystic aristocracy which had corrupted the intelligent and cursed and crushed the poor of the old world, would now no longer answer Satan's purpose. He must fire lower. He must turn democrat. He must imitate Christ and become a mechanic. He must reach and initiate the masses. Christ was a carpenter, he will be a mason. He puts on an apron; picks up a trowel; hides his dark religion under the tools and terms of a handicraft; and "behold, the world is gone after him!"

Let us now take up that first London Grand Lodge. Let us analyze and examine it. Let us take its description, wholly from Masonic books; and see whether it supports the fearful conclusions we have formed concerning it.

And first, who compose a Grand Lodge?

We are told by Chase, (Dig. 19.) that "An American Grand Lodge is usually composed of its officers, elect and appointed, except the Grand Tyler, its past Grand Masters, and Grand Wardens; and the masters and Wardens of its subordinate lodges, or their regularly appointed proxies. That is, a Grand Lodge is composed of "Lodge-officers and past officers, grand and local. and their proxies. Now let us see who and what these privileged officers and past officers are.

Let us begin with the Master of a local lodge. We take his description, in the words of Mackey, from the chief Lexicon of the order: "The power of a Master is absolute. He is the supreme arbiter of all questions of order, so far as the meeting is concerned; nor can any appeal be made from his decision to that of the lodge." "For no misdemeanor, however great, can he be tried by his lodge. This is the decision which has been made by every Grand Lodge in the United States, which has entertained the question, and it may now be considered as a settled law of Masonry." "He is to be treated with the utmost reverence while in the chair, and his commands must be implicitly obeyed." He has the right of congregating his lodge whenever he thinks proper; and of closing it at any time that in his judgment may seem best." Such is the man who sits in the chair of a local lodge! And I venture to assert that there is not, in the whole English language a more perfect description of a complete, irresponsible despot than this. And he, or his proxy, goes to make up the lowest-grade of Grand Lodge members; those nearest the people. The rest being Grand Lodge officers or past officers.

Let us now examine the Constitution of the Grand Lodge itself, composed, as it is, of members who have been inured by practice to the exercise of simple, unquestioned, absolute power. I quote still from Mackey. (Lex. p. 183.) "The government of Grand Lodges is, therefore, completely despotic. While a Grand Lodge exists, its edicts must be respected and obeyed without examination by its subordinate lodges. And when a local lodge Master is inaugurated he is required to give assent to the following: "You promise to pay homage to the Grand Master for the time being, and to his officers duly installed; and *strictly to conform to every edict of the Grand Lodge.*" Thus, as in Jesuitism, every grade is a new degree of slavery. The General of the order of Jesuits

has not complete power over that order, than the Grand Master of the State over all its local lodges and their members.

By turning again to Chase's digest, we find the following horrible applications of the more horrible power of the Grand Lodge over the Masons of the State and their property thus:

The Grand Lodge has absolute power:

1. To "erase," "extinguish," or destroy any local lodge at its pleasure.—pp. 22, 28, 36.

2. To tax lodges, and individual Masons, at its sole discretion. pp. 24; 448, etc.

3. To withdraw the charter of any local lodge, and confiscate and seize all its money, property, papers and effects.—pp. 121-2.

4. To expel individual Masons from the craft.—p. 22, *et al.*

5. To inflict punishment on the persons of Masons without limitation or restriction but by its own discretion.—p. 22.

Such was the instrument and organization of vengeance, despotism and oppression which was formed in London in February and June, 1717; and called a Grand Lodge of Masons! And we have such a machine of horror in every state and territory of the United States, and, I believe, in every political jurisdiction in the whole world! And yet, so effectually was this terrible scheme concealed beneath glozing pretensions of religion and charity, and coarse merriment and lying legends, and gaudy finery, and sounding titles, and cautious concealment, that the nations did not turn pale and tremble when this machine of mischief was set up among them, and only when its power to punish its members with death has been indiscreetly exercised have people taken alarm. And even then the alarm has been transient, and soon died away, while the secret mills have ground on.

Such is a Grand Lodge of Masons in its civil and less dangerous character and aspect. In its origin, progress and present action, it is simple, absolute subjugation and subjection of man to man. It is taxation without assigned limit, and punishment without redress, and confiscation or robbery without appeal. And such a constitution as this, is put for administration into the hands of men who have been trained to the exercise of power, at once perfectly absolute and perfectly irresponsible.

Considered simply as a system of secret training-schools,

the system of lodges in this country is perfectly appalling. Since 1733, the date of our first lodge, it has been silently revolutionizing our national ideas; until one popular leader declared the Declaration of American Independence to be "mere sounding and glittering generalities," and another a mere "rhetorical flourish." Doubtless human slavery, and national prosperity, and personal corruption have done much to produce this change; but the night-lodges have organized and established it. And, having so widely extinguished the very ideas in which the government was founded, the lodges, changing their name to "Knights of the Golden Circle," attempted the overthrow of popular government and the establishment of an empire; and they hatched and inaugurated our war with slavery, which cost a million of lives and a billion of taxes.

Let us now look directly at Freemasonry in the gross.

In the year before the Morgan murder (1825) a Masonic orator, Brainard, gave, at New London, in Connecticut, a description of the order, at once so succinct, accurate and startling, that his name and speech afterward became familiar to the American people. He said:—

"What is Masonry now? **IT IS POWERFUL.** It comprises men of all ranks, wealth, office and talent. in power and out of power, and that in almost every place where power is of any importance; and it comprises among other classes of the community, to the lowest in large numbers, active men, united together, and capable of being directed by the efforts of others, so as to have the force of cement through the civilized world. They are distributed, too, with the means of knowing each other, and the means of keeping secret and the means of co-operating, in the Desk, in the Legislative Hall, on the Bench, in every gathering of business, in every party of pleasure, in every enterprise of government, in every domestic circle, in peace and in war, among enemies and friends, in one place as well as in another! So powerful indeed is it at this time, that it fears nothing from violence, either public or private; for it has every means to learn it in season, to counteract, **DEFEAT and PUNISH.**"

At the time this speech was made, there were somewhere about two thousand lodges in the whole country, and some fifty or sixty thousand Freemasons. Rob. Morris, in an address to Iowa Grand Lodge says there were a little above 50,000, of whom 45,000 left their lodges in the Morgan discussion, to return to them no more. In consequence 1500 lodges in the free states went down. Now, we have reported in the Masonic Register for 1873, eight thousand

nine hundred and ninety-two lodges and five hundred and fifteen thousand one hundred and seventy Freemasons! The initiation of this army of Freemasons alone, exclusive of dues and higher degree-fees, has drawn from the industry of the country more than twenty-five millions of dollars. And yet, in the face of these statistics, of which they are too generally ignorant, the religious press of this country, except that portion committed against the lodge affect to treat Freemasonry as a trivial affair, to be ranked with rag dolls, soda biscuits, and the like; while the editors never touch pen to paper concerning it without awe at its terrible secret power to harm.

This Freemasonry, such and so vast as it is, is both political and religious and demands a political and religious remedy.

As a political engine, it is what the patriot Samuel Adams called, "That solecism in politics, an *Imperium in Imperio*,—a government within a government. In it, we have a secret empire in our midst, having its own laws, oaths, officers and courts, and claiming the right to inflict death on its subjects who disregard them.

Being thus a secret organization, like those of bandits and burglars, with signs and tokens of recognition which they are sworn by shocking penalties to regard, every where and anywhere they may be received, they can draw all power to themselves; and, as they have often done, defy and defeat our laws and government in the very courts set to execute them. Two cases occurred recently in the courts of California in San Francisco. Two Freemasons refused to swear to facts, which they knew, because they should perjure themselves to the lodge by doing so. One said to the Judge, "Your honor knows how it is yourself." One was excused, the other imprisoned for contempt; but neither of them answered. Both Judges were Masons.

Now we hold that those two Californians have no more right to sit as jurymen, vote, and hold office under the laws of the United States, and the state of California, than unnaturalized foreigners. Why should they share in the administration of laws and government which they disown and defy, whenever our laws and their secret government conflict? That these San Francisco cases are not exceptions, but that Freemasonry does impose oaths and obligations which, in the theory of that institution are paramount to every other,

is well known to all who are acquainted with the oaths and obligations of a Masonic lodge, or the history of the Morgan trials. It was the discovery of this fact, and utter impossibility of compelling Masonic witnesses to testify against their Masonic oath, which led Special Justice Wm. L. Marcy to exclaim from the bench; *"If men will defy heaven and earth, what can human courts do?"* There are men now living and active in this cause, who also shared in those trials where the judiciary of the State of New York strove to convict and punish the kidnappers and murderers of Morgan; and they uniformly testify that falsehood and perjury were not regarded by Masons as perjury and falsehood, when uttered in behalf of the lodge and in accordance with the Masonic oaths. Why should they be? Do not Freemasons hold their oaths to be binding, and denounce as perjured those who disregard them and disclose their secrets? And if they are binding, then every Mason is bound by fearful penalties, to conceal all a Master Mason's crimes, except murder and treason, if those crimes are given to him as secrets, and he knows them to be such. And as the daggers of a secret order are more dreaded than decisions of open courts, he will keep his Masonic and disregard his civil oath. And as a man who has two conflicting oaths in him cannot, if he would, be loyal to both, we hold adhering Freemasons to be, as unnaturalized foreigners, unfit to sit as jurymen, vote, or hold office; and the more so because their foreign empire has its secret center in our midst. And as Freemasons join all parties with the hope of controlling all, by the simple process of voting for lodge men in preference to others; we propose to vote for others in preference to lodge men, and to convince the electors of the United States, that it is their duty to God and their country, to withhold their votes altogether from adhering Masons, until they take their stand as equal American citizens, and renounce their paramount allegiance to a secret affiliated clan which boasts that it encircles the globe.

But we do not forget that a political remedy cannot cure a religious evil; or that we are a "National Association of *Christians* opposed to Secret Societies."

The thing miscalled Freemasonry, like all similiar solemn, mystic contrivences, old or new, having temples, altars, rites and priests is simply a false religion and substitute for the religion of Christ. The two appear in Eden. Abel's lamb meant Christ and Christianity; Cain's earth-fruits, deism.

In the New Testament Christ represents the one, and Satan, "the prince" and "god of this world," the other. And now, as then, the question is, which shall be worshipped? Ever since Christ was preached to Eve as the bruiser of the serpent who had stolen her allegiance and made himself the guide of her conscience for a time, the two religions have struggled for the mastery of mind by securing the worship of the human race. The conflict is irrepressible and will end only in the final triumph of Christ. And the one line of demarkation, the grand seam of separation which parts these two religions, is, *that God has given the one, and men, moved by Satan, have invented the endless varieties of the other.*

"There is one God, and one Mediator between God and man, Jesus Christ;" who "proceeded and came from the father; and none can go to the Father but by him. This is reason as well as Scripture. A finite creature fallen, how is he to climb back to the infinite, incomprehensible God, by a cob-work of ceremonies, tricks and contrivances invented by himself! As well attempt to lift his body to heaven by taking hold of himself! But the teaching of the Bible is, that God sent his Son into the world and he brought the Christian religion with him. If that teaching is true then Christianity reaches to God, and Christ is the "WAY" to Him.

On the other hand, paganism, popery, philosophy, shifting as the mirage, and as unsubstantial; Mohammedanism, Mormonism, the worship of familiar spirits—see all these in motion and tell me which ceremony, trick or rite of them all has not for its source the craft of men?

Now to which of these classes do the lodges of the day belong? Their pomp, their regalia, initiations, lectures, legends, parades—are these gifts of God from Sinai, or from Zion? They claim no higher source than the fertile brains of men, and this fact alone fixes their character as worships of the god of this world, who still offers "the kingdoms of this world and the glory of them" in barter for worship paid to himself.

A rite, ceremony or form invented by men and practiced as religion, is an insult to the Almighty, not adoration. In the Old Testament all such acts are forbidden over and again. "Thou shalt not add thereto, nor diminish from it," was said of the commanded worship; and the New Testament is equally explicit: "Teaching them to observe *whatsoever I have commanded.*" No more; no less. And the Saviour

denounced "traditions," or "commandments of men," taught for doctrines; said they made the worship vain and the commandment void; and declared that all such plants in religion should be "rooted up."

Worship from the old Saxon *worthship*, is acknowledging worth; and, in religion, supreme worth. But how is the supreme worth of God acknowledged by the incantations of a conjuror, the mummeries of priestism, or the idolatries of the lodge? And even when Balaam acknowledges the "Almighty" at false altars, and by enchantments, "who hath required this at his hands?" "Behold to obey is better than sacrifice."

But, one says, the performances of the lodge are mixed. There is much Scripture and many good sentiments in them. May not a Christian practice the good and neglect the rest?

No. In the lodge the true God is put on a level with fictitious deities; and his word with fictitious revelations. And when truth is fused and mixed with falsehood, the whole compound is falsehood. The Christian who goes into the lodge, practices this compound, Freemasonry, and the whole of it. There is no true God on a level with idols, nor inspired Scriptures on a level with false. And the attempt to worship the true God in a lodge which excludes Christ, and puts the Bible on a level with false revelations, amid coarse jokes, and stupid ceremonies, and mock solemn prayers, is not worship, but insult.

For if there is one clear, unequivocal, explicit command in the word of God, it is that of the Apostle, to withdraw fellowship from heathen worships and worshippers.

"Be ye not unequally yoked together with unbelievers." "What concord hath Christ with Belial?" "What agreement hath the temple of God with idols?" "Wherefore come ye out from among them." "And have no fellowship with the unfruitful works of darkness," "For it is a shame even to speak of those things which are done of them in secret."

Will the American Missionary Association receive Chinese converts who still cling to their vain ceremonies, and allow the promiscuous worship of Buddah along with Christ? To bow one hour before nothing and the next before the God that made the heavens; to alternate between the brainwhirl of priestly inventions and the serene adoration of the eternal I AM;—it is to blend the august and lofty homage of Moses or Isaiah with the muttered balderdash of gypsies or the

hocus-pocus of the ring.

To worship, we know not what; to pour the deep, fathomless homage of the soul out where there is nothing for the mind to reverence or pure hearts to love,—Oh! it is the blow of a giant struck with full force at nothing and tearing his arm from the shoulder blade.

But this is not all. No truth stands more clear throughout the Bible, than that gentile or Christless sacrifice is paid to demons; that the shrines of idolary are inhabited; that false worships have supernatural or spirit power; that they are the dram-shops of the soul, where spirits of the wicked dead awaiting the day of judgment, or evil angels fallen, or both, do haunt and hover, as untaken murderers, thieves and rogues of every hue and stripe haunt literal grog-shops; that they accept for their chief the bewildered homage of the heathen; and, from their hidden realms and batteries, galvanize or mesmerize the worshipers into superstition and lust,—

"Till men are—what they name not to themselves,
And trust not to each other.

And, if this Scripture teaching be true, how unmitigatedly, now unutterably horrible to the eyes of God is an idol temple or a Masonic lodge! The fabled vultures which preyed on the liver of Prometheus; the furies imagined by the fertile fancy of the Greeks; no serpents charming the victims they mean to devour; no, no; nothing imaginary or real in the whole universe of God can equal in simple horribleness, men, immortal men, *worshipping devils!*—that fiend who tempted Christ; the legion who haunted the Gadarene, and made him "exceeding fierce;" the creature that tore the lunatic son; the seven that possessed the Magdalene; the one who "grievously vexed" the girl of Canaan. Why, we have but to group in one terrific family the "unclean spirits" appearing and acting in the simple Scripture narrative, to see them manipulating with invisible fingers, influencing, swaying, mesmerizing a company of blinded and befooled worshipers in a pagoda, or lodge; and we shall cease to wonder that an active Freemason sees nothing in his order "contrary to Christianity." "The god of this world has blinded his mind;" and his very power of veneration is gradually turning to stone. He is enchanted by the sorceries of the lodge!

But time and your patience would fail to enumerate, even, the proofs that these orders belong to the family of false re-

ligions; that they are substitutes for the atonement, and rivals of the religion of Christ. They blot out the Christian era, by substituting another date for "the year of our Lord." They omit Christ from the creed at the door of the lodge, which is an omission of Christianity from all beyond. They construct society in layers of lower and upper degrees, like paganism, popery, priest-craft and king-craft; and not in an equal brotherhood like our American Republic, and a New Testament church. They claim to teach the whole duty of man without the Bible; to regenerate man without the Holy Spirit; and send him to heaven without the blood of Christ. Each and all of these impious pretensions, are no part of their secrets but printed in their books, and published to the world,

This open attempt to supercede, set aside, and substitute itself for the Christian religion gives clear and substantial ground for excluding adhering Masons from Christian fellowship. And this is not all, nor the worst; the lodge burlesques, travesties, caricatures the religion of Christ.

The stripping of its candidates, represents, they are told, "divesting the soul of its vices." The hood-wink means the blindness of the sinner before regeneration; leading him blindfold, tripping and stumbling around the lodge, is compassing Mount Sinai, soul-troubles, or convictions of sin; the light made by tallow or kerosene which dazzled the candidate's eyes when the blinder falls, represents the illumination of the Holy Ghost; and the clapping and stamping of the lodge or "shock of entrance," Dr. Mackey tells us represents "the throes of the new birth." All these are in ordinary blue lodge Masonry. And they are crowned and completed by the blasphemous farce of the resurrection of Hiram Abiff, in which the lodge-master, whether Christian or rowdy, personates Jesus Christ, "the King of Judah," raising the dead by the "strong grip of the lion's paw," in allusion to the Saviour's being called "The lion of the tribe of Judah." And when the candidate has been so raised, "We now behold man," says Sickles. "complete in morality and intelligence, with the stay of religion thrown in to insure him of the protection of the deity; nor can we conceive of anything that can be suggested more which the soul of man requires." *Ah. Reason* p. 189.

The mocking of Jesus Christ by those who made him in sport the effigy of a king, and then spit on his person, is

outdone by this cool, diabolical, double-acting caricature of his religion which is accepted by the shallow in good earnest as "good enough religion for them;" while the more penetrating turn infidel and despise the caricature and its original alike.

Now, we propose to overthrow and destroy this disgusting and wicked system, by the simple process of explaining its nature to the people of the United States. And we are met on all hands by conflicting and mutually destructive objections. One gravely assures us that we are too late, the evil is too mighty and strongly entrenched to be assailed with hope. While others tell us that Freemasonry is too trifling and contemptible to be assailed at all. There is a gleam of truth in both of these asseverations. The weakness of the lodge is shown by its fall before popular discussion after the murder of Morgan; its strength, by its return to power when that discussion ceased. Then slavery afforded it an asylum in our Southern States. Now, thanks be to God! there is no slavery to shelter it. Then, too, in the expressive cant phrase of the West, Masonry "possumed," feigned dead; and so was left to return to life. We have learned something by that experience.

But the fatal flaw in the Anti-masonry of forty years ago was, that being a popular furor over a murdered man its very violence presaged its exhaustion. Besides, the nature of Freemasonry, as a false religion, was imperfectly understood; and, as a consequence, it was chiefly assailed as a political evil, and by political men and means. To-day we see its nature clearer, and thousands are praying for this convention.

Let us thank God and look steadily, carefully to our work. The omens are on all sides propitious. The demits from the lodges now almost equal the initiations, and sensible, reflecting men are leaving the lodges; while a lighter class are going in. This is gradually demoralizing the order. As the doctrine that slave-holding was sin, and emancipation duty, destroyed that giant evil so the truth that Freemasonry is idolatry will yet exterminate the lodge. Already the order ashamed of its name, and trembling in its strongholds in towns and cities, is making a death clutch, under the name of granges, for the rural districts. We know what the final result is to be. The earth will open her mouth and swallow up this flood which the Dragon is

casting out of his mouth. Farmers have too much leisure for reflection, and too much independence to be very long either fooled or frightened or cajoled into lodge servitude by a change of its nomenclature, its secret intimidations, or its lying promises of advantage.

But our hope is in Christ, and in the Christian religion, whose final triumph is assured by the very nature of truth and goodness, before which these works of darkness must perish as the night before the day.

The old idolatries, the Baalim of the nations, Jupiter and his Olympian Sanhedrim of gods are long since sunk to poetic myths. The GREAT ETERNAL GOD has been manifest in Christ; and darkness and despotism, superstition and sorrow are fading away before his word. Men are becoming too intelligent to have those effete idolatries imposed on them by a mere change of names. It was to meet this exigency of error that this infernal scheme of concealed lodge worships was hatched and set abroad. It has, indeed, come in on the nations like a flood, and now at length the Spirit of God is lifting up a standard against it. It has arisen without reason and must perish before truth. Its hateful falsehoods, petty concealments, and cruel malignities must soon disappear; and Christianity appear on earth, as John first saw her in heaven, clothed with the sun, the moon under her feet, and a crown of stars upon her head.

FREEMASONRY

—:A:—

FOURFOLD CONSPIRACY.

ADDRESS OF

PREST. J. BLANCHARD,

BEFORE THE

EIGHTH ANNUAL CONVENTION

OF THE

National Christian Association

AT PITTSBURGH, PA.

June, 9th, 1875.

CHICAGO, ILLINOIS:

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1882.

Freemasonry a Fourfold Conspiracy.

ADDRESS OF PRES'T J. BLANCHARD,

Before the Eighth Annual Convention of the National Christian Association at Pittsburgh, Pa., June 9, 1875.

Ladies and Gentlemen, Members of the National Christian Association, Friends and Fellow Citizens:

We have come back to this first home of our national organization, like glad children to their birth-place. We are met where, seven years since, we plighted faith to God and each other, to resist what we believed to be in its origin, and true nature, a fourfold conspiracy against our religion and our government, against God and the human race; a conspiracy not less, but far more fatal because secret; and so secret that thousands of well disposed men embarked in it "know not what they do," but are like the betrayers and crucifiers of old, blinded by personal and pecuniary ends, of whom it is written: "Had they known it, they would not have crucified the Lord of glory." Let us pause and review our ground. Let us re-examine our principles and our purposes: what we believe and what we hope to do.

It is easy to bring rhetorical indictments. But are not our fears exaggerated, and our conclusions groundless? If they are not, and if we can convince sober, thinking men that they are not; if we persuade them that our country and religion are in actual, pressing danger; that, as has been well said, "Secret societies and the civil government are two masters whom no one man can serve;" then all good men will be with us. Surely they will be with us, if convinced that the dangers we denounce are real; that our principles are sound; our objects attainable; our aims just.

As to names and professions: we are Christians in religion; and in politics, Americans. In May, 1868, now seven years ago we voted to call ourselves a "Christian Association opposed to Secret Societies." In our incorporation, (April 19, 1874), we named ourselves simply "The National Christian Association," and put our object in our constitution. We hope to make it understood by the country and the world, that Christianity is opposition

to secret societies, unless it is spurious Christianity. For a like reason we voted last year at Syracuse (1874), to call ourselves in politics simply Americans; believing that the lodge extinguishes American principles, as the choke damp extinguishes light and life. Are we in error? Or are these doctrines true? The proof that lodge-masonry subverts Christianity are as numerous as the principles in the two systems.

Christianity places men in the church as equals in Christ. Masonry packs them in higher and lower degrees in the lodge. The law of Christ is a "perfect law of liberty," whose highest penalty is withdrawal of love and fellowship. The law of the lodge is unreasoning obedience, and its penalty, death. No appeal lies from a local lodge-master to his lodge; and their standard lexicon declares, "The edicts of a Grand Lodge must be obeyed without examination!" And men, freemen (!) submit to such laws, as burglars, bandits and brigands obey their laws, for the sake of the clan. The brotherhood of Christianity is based on regeneration and love: that of the lodge on oaths, imprecations and terror. Christianity, too, abolished the Jewish distinctions against women. The lodge retains and intensifies them. It swears its members never to initiate women. Then, also, Christ's Gospel is pre-eminently for the poor. But the lodge excludes the poor. It receives its members for money and drops them when they cease to pay.

Thus the lodge is anti-Christ in its spirit, constitution, laws, principle and forms. But the crowning proof of its fearful antagonism to Christ is, that while Christ commanded Christianity to be preached "in all the world," "to every creature," the lodge swears its members to "conceal" Masonry in all the world, from every creature but themselves, on pain of death by mangling and mutilation! So plain is it that the lodge, in theory at least, is death to the Christian religion. And its theory is the law of its practice.

The proofs of its antagonism to civil government and especially to our own, are equally plain. The theory of American politics is that, under God, the people are the source of power, and so "ordain" their own constitutions. Even in England, the mightiest and most stable of hereditary monarchies, the supreme power has again and again reverted to the people. This was the case when John granted the trial by jury; when Charles I. lost his head, and when James II. lost his three kingdoms.

But, in Masonry, the Grand Lodge, which consists of a few officials, is the source of power, and issues all local constitutions, called charters, which it can withdraw, erase or extinguish at its pleasure! And as those composing the Grand Lodge are known to comparatively few, the Masonic masses are, as a general rule, in the words of Robison, who had visited the leading lodges of the world, "underling adherents to unknown superiors." These statements rest on the authority of Chase, Mackey, Robison, Rebold, Arnold and other Masonic writers. And, taken thus from its own standards, there is not a completer despotism on earth, or one more utterly subversive of every American idea and principle, civil or religious.

But facts are more striking than principles. Does Freemasonry, it is asked, in fact destroy religion and government, and especially popular government? I need scarcely say that its history, as well as its theory and principles, charges the lodge with defiance and demolition of all law and all religion but its own.

William L. Marcy was appointed by the New York Legislature its Special Justice to try the Morgan murder cases. When he saw that grave, honored, respected citizens regarded falsehood and perjury as Masonic virtues if called for by the lodge, Judge Marcy exclaimed, from the bench, "If men will defy heaven and earth, what can human courts do?" And John C. Spencer, then first of living jurists, perhaps, who was special counsel and the assistant of the New York Executive in the same cases, in his letter resigning the office, charged the Governor himself with betraying his State in favor of the murderers of Morgan! These, with multitudes of cases equally authentic, are but the lodge theory reduced to practice, viz: That no obligation, human or divine, is good or binding against the lodge. The late Hon. Gerrit Smith told us at Syracuse, that what chiefly shocked and roused the people after Morgan's death, was the discovery that law and government were virtually annihilated and dead before the lodge. I will add a single case more: It is the overthrow of the Commonwealth and the restoration of despotic government by accepted Masons in the local lodges of England on the death of Cromwell. I quote from "A General History of Freemasonry in Europe," by Emanuel Rebold. This Masonic authority says:—"After the death of Charles I., the Masonic corporations in England labored in secret for the

re-establishment of the throne destroyed by Cromwell;" and thus "gave to this time-honored institution a character entirely political." And the writer adds: "Charles II., during his exile, was received as an accepted Mason and gave to Masonry the title of the 'Royal Art,' because it was mainly by its instrumentality that he was raised to the throne and monarchy restored to England." (Reb-
old's Gen. His. etc., p. 55.)

More proofs of the hostility and danger of the lodge to established government and of Masonic hatred of popular rights than are given in this brief extract, could scarcely be condensed into the same space. It is given, too, by a Masonic writer.

The story is short and familiar. If kings can commit treason, everybody knows that the Stuarts were traitors to the realm. Charles I. was beheaded. Eleven years of success had given stability to the Commonwealth; and England was never stronger at home or abroad: and republican principles were dear to the English masses. Had England then put herself at the head of the movement for popular rights, she might have spared her American colonies the blood of the Revolution; treated them, as we have treated our new States which have risen since; and made England then what America is now, the cynosure of the nations.

Other obstructions doubtless existed; but one thing we know prevented it, which was this: Long before stone masonry was dropped by the Appletree Tavern Grand Lodge, and Masonry turned into a false religion, (1717), the lodges of working masons, anxious, in their phrase "to have a nobleman their chairman," had accepted, initiated and corrupted the young and spendthrift English nobility; and being humble mechanics, were, in turn, led and corrupted by them. And to minds drilled, darkened and debased in the nightly despotism and debaucheries of the lodge, a republic was as inconceivable as to our slave-holding Freemasons of the South, whose highest conception of government was an empire based on the bondage of the laboring masses. These men restored Charles Stuart, a libertine, hypocrite and disguised papist, but a Freemason. His vices, especially the good-natured vice of indolence, saved England from oppression in part, and himself, perhaps, from the fate of his father. But his scepter fell from the hand of his brother and successor, James II., a worse tyrant, though a better man, who, after systematically

overturning Constitution, liberties and laws, attempted to throttle the national administration by throwing the Great Seal into the Thames, and fleeing to a foreign court. Such were the men, whom, this Masonic historian tells us, the English lodges "worked in secret" to restore by the overthrow of the established government. These, too, were the monarchs, at whose feet the abject Masonic nobility of England threw down the rights and liberties of the English people. And in every crisis since, our own bloody struggle with slavery included, the lodge has been the same fawning sycophant of power, and the same dark foe of popular rights.

I pause here to meet an objection which everywhere and on all occasions meets us: If Freemasonry is deadly hostility to American principles, why do Americans love it? They know what it is after they are initiated; why do they continue in the lodge? Are half a million Freemasons in this country seeking the destruction of the country? Do men set fire to their own houses, in which their goods are stored, over the heads of their wives and children, and over their own heads? Our answer is that history is one vast record of nations which have perished by the errors or delusions of their inhabitants; nor is our own age or nation certain to prove an exception. We have seen not half a million, but eight millions of our people fighting for slavery, a cause in which success would have been their ultimate ruin. This deluge of fraternal blood, the millions of graves we decorate are proofs, staring us in our faces, that Americans may fall into delusions that are fatal. It is not impossible that our secret orders may be such a delusion. There is surely no inherent impossibility that, bewitched by their sorceries, we may become giddy in their whirlpools and blinded by their fog, and so drift into the wake of the effete or fossil nations which have sunk by like causes.

The arts by which the goblin of secretism has come back from its grave of popular contempt in which it lay less than fifty years ago, are chiefly four, viz: Its harmless name—its mystic origin—the blindness of self-interest—and the witchery of a crowd.

1. Thousands enter a "saloon" who would shun it if the word "grog-shop" were above its door. So the swindling worshippers of the lodge are called "Masonry," a beautiful and useful art. The thing itself has no name. No word in human speech would describe it. And so it

skulks under the fragments of architectural fictions, like serpents under the ruins of temples, which are related to their sly and subtle occupants only as a screen, and the grim pantomime of corner-stone-laying is but to carry out the pretense.

2. And the mystic origin of Masonry serves, equally well with its name, the purposes of popular delusion and cheat.—Not ordinary blue-lodge Masonry. The rise of that in the London tavern, in 1717, is known. But both friends and foes of the lodge now use the term *Masonry* in the broad sense, including the whole assemblage of secret, symbolical institutions throughout the world, present and past.

In this broad sense, it is as impossible to assign any particular origin to Masonry, as to mists and miasm in a marsh. We know that secret, solemn, swindling impositions have always been rising by cunning from the mire of human selfishness and depravity; but the time when, or the particular bog whence they first arose lies hid. Hence we are informed by Thory, cited by Rebold, that "The general opinion among the most distinguished Masons is, that it is impossible to write a general history of Masonry, which will approach correctness in dates and authenticated facts." (Rebold p. 21.) And this very cloud which covers its origin, casts a shadow over its real nature, and at once provokes curiosity, quiets apprehension and allays fear. So men are both lured and deceived. Curious to know what the thing is, they think it harmless because common.

3. As a rule, men enter the lodge, not to benefit the public, but themselves; and selfishness is blind. Is it wonderful that men see not the true nature of the lodge who are hoping for secret advantages by it? Judas saw not the nature of the betrayal, while thinking of the silver; but when his eyes were opened to the act itself, he loathed it. So men are blinded to the lodge. They go in for advantage, are kept there by false honor or intimidation; and those who think Masonry cannot be as bad as it is represented because such men are in the lodge, are guiding their footsteps by the eyes of the blind.

4. And then delusions like diseases, propagate themselves by the very number of their victims. And the Divine command, "Thou shalt not follow a multitude to do evil," is aimed at one of the strongest propensities of the human heart. And the lodge, like the Crusades, has numbers on its sides, and the nature of the two delusions

is in some respects the same. Thus reason, philosophy, and religion combine to prove the present rage for secret societies to be one of those moral epidemics which sometimes sweep nations to their undoing. It is, therefore, no want of charity to our Masonic neighbors, to say, that, like men intoxicated with drugs or liquor, they are indeed pulling down the country on their own heads and on ours. This fourfold delusion, as we have shown, both explains and proves it. Their name, mystery, self-interest, and numbers show why they go into the lodge, and what keeps them there; and the lodge itself, its own standards have shown us, is direct antagonism to the religion and government of the United States.

But our indictment of this Masonic mischief is universal; not only hostility to our government and religion; but 'a conspiracy against God and the human race.' Of course this term, Masonic, is here to be taken in its broad sense, including not only the London blue-lodge of 1717 and its derivatives, but that Masonry, whose "name is legion:" scientific in the college, beneficial in the society, infidel in the club, political in the circle, reformatory in temperance, benevolent, charitable, social, or patriotic, Pagan or Christian, the Purrow in Africa, the Jesuits, with their "*Monita Secreta*," and the Papacy at Rome, the mother of them all, secret from Confessional to Inquisition; whatever the hollow pretence set up for show; these deluges of darkness pour along all our channels of life like the flood from the mouth of the Dragon, diverse, yet the same:

"Distinct like the billows yet one like the sea."

Let us see whether these societies have a common nature, and what that common nature is, and whether, in any just sense, it is conspiracy against God. There can be but one moral system of the Universe, whose author and executive is God. And for this plain reason, that a second Infinite, if distinct, must displace the first. And the badge and binding-force of this moral system; the very bottom on which right and wrong rest, is **WISDOM**, which binds mind to the God of mind. Now the one point which we make is that these secret societies, by substituting another worship for the true, in effect displace God from his own moral system, and so destroy it; that, in short, horrible as it may seem, there is no obligatory right and wrong in a lodge!

There is a book issued in 1678, and so now becoming

ancient, entitled, "The True Intellectual System of the Universe." Writers of the day called it "the noblest performance of the age;" and that the age of Oliver Cromwell, when English mind influenced human affairs as never before or since. This great and learned writer (Cudworth) teaches that "the intellectual system of the universe, as known on our globe, is divided into two realms, of darkness and of light." He shows by quotations which seem to exhaust the learning of pagan antiquity, that all their writers and their systems taught one supreme deity, "a god of this world," whose realm was a "polity of lapsed angels, with which the souls of wicked men are also incorporated." "That there is a continual war betwixt the two polities or kingdoms in the world; and that our Saviour Christ is appointed head chieftain over the forces of the kingdom of light." And that this religion of one God and one Mediator, did effectually destroy all the pagan inferior deities, middle gods, and mediators, demons and heroes;" with much more to the like effect. (*Cud. Int. System, vol. I, p. 161, 2 and 3.*)

Such were the teachings of Cambridge University, England, during thirty years incumbency of this learned writer and great man in its principal professorship. It is the view given in the Bible, amplified by human learning, of the two supernatural, invisible realms of mind at war with each other on this earth. And Cudworth comforts us with the assurance that: "There will be at length a palpable and signal overthrow of the whole kingdom of darkness, managed by our Saviour, as God's vicegerent." (*Id. vol. I. 263.*)

Upon the ground question, whether there exists a conspiracy against God, it is sufficient to receivers of the Scriptures, (and we address such) that they declare there is such a conspiracy; that there is such a person as Satan, "the god of this world" and the king of its evils, warring against God and goodness. And even infidels and atheists, if they are honest ones, one would think, must admit that the evils of this world, if not the result of conspiracy, are yet managed with craft.

But are secret societies part and parcel of that conspiracy? Do they belong to that dark movement which makes the heathen nations heathen; incapable of moral order and good government; "without natural affection, implacable, unmerciful." And though we should acquit the masses of secretism on the score of their ignorance or delusion, are the leaders of these secret movements con-

scious or unconscious conspirators against God and mankind?

I shall bring some proofs that they are such conspirators, from three sources, viz: **AUTHORITY, FACTS, and the SCRIPTURES.**

A volume might easily be filled with quotations from Masonic writers who declare, substantially, that Freemasonry is derived from the pagan religions and mysteries. Indeed, this is implied in the general declaration of their standard Lexicon (*Mackey*) that "the religion of Masonry is that in which mankind are agreed," for that certainly is not the religion of Christ.

Arnold, a respectable Masonic writer, page 10th, of his "*Philosophical History of Freemasonry*," says: "The Masonic order stands pre-eminent, not only because it is, in a degree, the successor of the Egyptian and Grecian mysteries, * * but also because it is the source whence all the secret fraternities have proceeded." If this be true, then secret fraternities are all, "in a degree," copied from the heathen mysteries.

The author of "The Ancient Scottish Rite," says of Masonic baptism of infants, that it is not a rival of the baptism practiced by Christian churches, but "has descended from the religion which existed before the Pyramids;" that is, Egyptian heathenism.

But there is a statement by Emanuel Rehold, in his "*General History of Freemasonry in Europe*," page 329, which settles the point, so far as Masonic authority goes, that our common Blue-lodge Masonry is actually the heathenism of the nation. Rehold says:

"A very limited knowledge of the history of primitive worship and mysteries is necessary to enable any person to recognize, in the Master Mason, Hiram, the Osiris of the Egyptians, the Mithras of the Persians, the Bacchus of the Greeks, and the Atys of the Phrygians, of whom these peoples celebrated the passion, death, and resurrection, as Christians celebrate to-day that of Jesus Christ."

Here we have an explicit, Masonic, authoritative declaration that Freemasonry is a copy of the old heathenism, and that Hiram Abiff represents, or rather is a reproduction of several of their principal gods, who were, it seems, killed and raised from the dead, as caricatures of Christ. If then heathenism is conspiracy against God and man, Freemasonry is.

Let us turn from Masonic authorities to Christian.

MacKnight, Adam Clark, Warburton, and other learned

commentators, tell us that the "unfruitful works of darkness" which Paul commands Christians to disfellowship, (Eph., v: 11.) were these very heathen mysteries with which Freemasons now declare the spiritual identity of their lodge. MacKnight gives us an analysis of those mysteries, including the "terror infused into the minds of the initiated," and bringing him from darkness to light, thus showing the moral and literal identity of Masonry and those mysteries which the apostle commanded to be disfellowshipped, turned out of the Ephesian churches. Adsm Clark paraphrases Paul thus: "Have no religious connection whatever with heathens or their worship." The apostle warns them not to be deceived by the "vain words" by which the mystagogues of that day covered and justified their abominations, adding: "Because of these things the wrath of God cometh on the children of disobedience." Eph. v: 6.

This testimony from authority is sufficient, and sufficiently explicit, that Freemasonry is but an expansion and continuance in our day of that dark system of mystic paganism which the apostles disfellowshipped as conspiracy against God.

"But," one says, "we are a practical people. Give us proof from facts." Well, these are facts:

1. Secret societies all practice more or less human substitutes for the worship of God. This is conspiracy to displace him.

2. Freemasons, by what law or rule I know not, but I know the fact, commonly destroy books and writings which contain facts and reasoning against the lodge. This is conspiracy against truth and the God of truth.

3. Freemasons separate husbands from wives by a life-long oath of silence, and that in matters of mutual concern, as both wife and husband are certainly concerned in paying lodge dues. This is conspiracy to change marriage so that it will no more symbolize the union of Christ and souls.

4. For a like reason, Christ even in Christian countries, is omitted from the creed and prayers of the blue lodge or fundamental Masonry. And though the dangling additions to Masonry, called Templar degrees, recognize Christ, they insult him by brutal rites and blasphemous oaths, in which, while the Templar seems to recognize Christ in the Commandery he swears fealty to his exclusion from the blue lodge below. This is conspiracy blasphemy and insult combined.

5. Then Freemasonry repeals, by implication, the laws

of God. That against adultery, by limiting its prohibitions to the female relatives of Masons. That against fraud, by forbidding to wrong a member of the lodge. And the law against murder, by perpetually repeated illegal penalties of death. It thus repeals general laws by special limitations; impiously thrusts itself into the seat of the Universal Law-giver, and by localizing and limiting morals destroys them! Is not this conspiracy against God?

6. Then the lodge, in all its published prayers, calls its unknown God "The Grand Architect of the Universe;" whereas Christ, the Bible tells us, "made the worlds," and is therefore the "Supreme Architect," but he is excluded from the creed at the door of the lodge.

Such facts might be multiplied; but these are sufficient. And any one who will, may satisfy himself of their truth. And just so truly as we know they are true, just so truly do we know that Freemasonry is conspiracy against God and man.

The Bible is our sole remaining witness: Let us summon it to the stand. In this august volume of volumes, "the true intellectual system of the universe," is set before us, in simple sublimity, by its Author himself, like a sea of glass with the conflicting winds of opinion blowing on it.

Why this conflict is endured, why He permits evil, we know not; but we know that there is evil, and that it struggles for the mastery of good, and that the strife is a religious one. The fight opens in Eden between the religion of Abel and Cain; and ends in the Apocalypse when the dragon is cast into the lake of fire where the beast and the false prophet were cast before. And through six thousand years of history, poetry, proverbs prophecy, gospels, epistles, and the Revelation, the parties and principles in this conflict are distinctly and unmistakably marked. And I put the whole case upon issue, with the declaration, that every lineament and feature, principle and end which mark that party in this long agony, which throughout the Bible is seeking the dethronement of God and the ruin of men, is found in a Masonic lodge!

The thing that separates these parties is Christ; whom Abel worshiped, and Cain omitted and ignored. That same lamb by which Abel worshipped Christ, "by faith," went down through the ages from true altar to true altar, till seen in angel photograph at last, "as a Lamb that had been slain," standing "in the midst of the throne of God," where he "dieth no more." This is the atonement. This is none other than God in Christ, dying to save men:

while Cain as a deist, Jew, or Freemason, without faith, by a self-projected worship, offered "the fruits of the earth," and proposed to be saved by practicing his religion; and the Cains of humanity have been inventing religions and murdering Abels ever since!

Let us compare now these two religions, to wit: Gentilism or opposition religion of the Bible, and the lodge. A bare inspection shows them to be the same.

Now I need scarcely remind those who hear me that the Bible represents Satan as the usurping "god of this world;" the aspirant for its worships, the king of its evils, and the god of its idolatries. As little need I remind them that the lodge-god is "the god of this world." That, excluding Christ, the lodge has neither Father, nor Son, nor Holy Ghost, and that Satan holds every religious shrine on earth not occupied by the true God. Both heathenism and the lodge take the world as it is, and make it continually worse, as the sinking nations show. That both take their candidates as they find them, requiring neither repentance, faith or regeneration, but only fealty, money and worship. As Satan would have supported Christ if Christ would have worshipped him; so Masonry supports all ministers and churches which will worship at its altar, or encourage others to do so, no matter what else they may be or do. Both these opposition religions offer the same inducements to join, viz: worldly glory and advantage, which was Satan's offer to Christ. Both make the same promise, *salvation to knowledge*; to reveal something that will make their members divine. "Ye shall be as gods, knowing good and evil." Both call the uninitiated, though they may be children of God, "*profane*;" which word meaning "*before the temple*," the lodge has taken from heathenism. Both treat God and true religion as bigoted and over-strict. Both dispute God, and assure men they "shall not surely die." Both systems have one and the same creed, belief in one supreme deity; and as the creed makes the religion, the creeds being the same the religions are one. Both treat the Bible alike. Neither heathens nor Masons ever printed a Bible or taught one; but both quote and use the Bible for their purposes. Masons draw millions of money from the people; but the lodge never printed a Bible or Testament; but when Christians print them, the lodge picks them up, as in heathen countries it picks up heathen books, carries them in its processions, places them on its altars for show and quotes them in its lectures for effect, as the devil quoted Scripture to Christ for his own ends.

The Bible calls men together to serve God and to pray; the lodge to practice ceremonies and dance. The ceremonies of Gentilism are frivolous, as if Satan would burlesque worship and make it ridiculous. So nothing can exceed the frivolity of the lodge. There seems in both too, the same devilish spite against men, and delight in degrading them. In the lodge-worship at Sinai, "Aaron made men naked unto their shame." (Ex. xxxii. 25.) So the lodge strips and fools its candidates, which begets a strange desire, as in a prostituted woman, who is their Scripture type, to bring others to the same degradation.

What but the most cruel spite could incite Satan to set men and women to worship horses, monkeys, etc., as our travelers now daily see them worshipping in Asia? The only explanation is, that he hates men because of Christ who died for them, and enjoys the damning joke of their degradation to chespen their worship and spite the God whom he hates, who he knows will one day be worshipped by our race.

These, in part, are the facts and arguments which show the moral identity of the opposition religions of the Bible with the opposition religions of the lodge. And if two different movements ever had the same nature, source, end, spirit and object, these have.

For, under all these multifarious idolstries, lurks the one great, all-prevading principle of rivalry and opposition to the one "living and true God," and the "only Mediator between God and man." Knowing that "no man can come to the Father but by Christ;" if Satan can displace Christ from the religion of this earth, as he has displaced Him from the religion of the lodge, he has shut the door of hope on mankind; for Christ is that "door." "Liar and murderer from the beginning," he is seeking by false religions to deceive the nations and, by one stroke displacing Christ, to murder the inhabitants of this globe! —as a Roman traitor wished the Empire had but one neck, that he might sever that neck at a single blow; with this infinite difference, that the death in this case is eternal and sought by the rebel usurping god of this world, not directly but indirectly, staunch and steady to the one stupendous, malignant end, of making God inaccessible to our race by getting control of the religions of men, and setting aside, ignoring, dropping out of them Christ Jesus, who is the only way to God.

If these facts and reasonings are true, we see where we are and what we have to meet. The secret orders in

Christian lands are the outcroppings of paganism; the advance guards and skirmish line of the armies of the field of Armageddon, mustering under those "spirits of devils working miracles which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty."

We see, too, that all our help is in Christ, who, in the quaint language of Cudworth, is appointed of God "Captain of the forces of the kingdom of light;" not that we are to do no fighting, but we must conquer in Him. Vainly may we hope that popery and Freemasonry, which are in nature one, the latter being like the "former" as the image is like the "beast," ever will purposely assist in destroying each other. True, God sometimes turns the swords of the enemies of His religion against each other, by panic, mutiny, or mistake; but though wolves and panthers and dogs may sometimes worry each other, they will all kill sheep, and these beasts are all enemies of the flock of Christ. Our help must therefore come from the Lord which made heaven and earth, and it will come if we seek it.

The practical inferences are: That Freemasonry must be destroyed if the country is saved. That fellowshiping Freemasonry is disintegrating the church. That voting for adhering Masons is voting for men who in practice deny the first principles of republican government. And, as organized aggression can only be met effectually by organized resistance; we must unite to withhold our fellowship and our votes from known adherents of the lodge, if we will be consistent Christians or consistent Americans.

THE RELATION OF THE
CHRISTIAN CHURCH
—TO—
SECRET SOCIETIES.

ADDRESS OF
PRESIDENT H. H. GEORGE,
—OF:—
Geneva College, West Geneva, Ohio.

AT THE SEVENTH ANNIVERSARY
OF THE
National Christian Association,

Pittsburgh, Pa., June 8th,—10th, 1876

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THE RELATION OF THE CHRISTIAN CHURCH TO SECRET SOCIETIES.

It is needless to say, in entering upon a discussion of this subject, that we have no personal contest with our opponents. We have no quarrel with any individuals identified with the secret orders. On the other hand, for many connected with them, we have a high personal regard.

But when men combine together in such associations as these, and lay their plans to wield an influence so far reaching, so deeply affecting the welfare of society, their institutions become a legitimate subject for investigation, and their doings, whether right or wrong, must bear the verdict of a dispassionate and scrutinizing enquiry.

The assertion so often and so positively made by the fraternities, that no one knows any thing about them except such as have been initiated, is a very feeble defense of their cause. Aye, more, it is a libel upon the intelligence and upon the facilities for intelligence in this noonday of the nineteenth century.

Such assertions once might have had some weight, but since the well attested exposure of Free Masonry by Captain Wm. Morgan, in the year 1827, his abduction and murder on account of it, since the secession of 45,000 members because of that candid and unequivocal exposure; and since scores of volumes of indisputable information have issued from the press, yes, and from the press of most reliable craftsmen, all such assertions are but the vapid boastings and hollow babblings of weak minded men, who ought to know that they will not be believed.

To say that we have no right to investigate the principles of their organization, or examine their works of secrecy; to say that we have no right to portray their true character, or decide upon

the legitimacy of their aims, is presumption of no ordinary kind; it is a challenge of the inalienable rights of free thought and free speech. And to brand with falsehood and treachery the testimony of all those who have once been initiated into their lodges, and who, from solemn convictions of duty, have come out and renounced all connection with them, is an absurdity immeasurably preposterous.

The truth is, if Masonry, (and I draw all my illustrations from Masonry, believing it to be the mother of the whole brood of secret fraternities,) be a hidden wrong, as we hold it is, the renunciation of it by any man, and especially by any trustworthy and reputable man, is a strong additional reason why credence should be given to every word of his testimony.

When a man takes a wrong step, the only righteous course is to retrace that step. "Break off thy sins by righteousness," says the Holy Inspiration.

If an oath that has been taken be profane and wicked, to continue under that oath is to continue in profanity and wickedness. No man is bound by a profane oath; no, not an hour after he is convinced of its profanity.

If it can be shown that the oaths, for example of Masonry, are unwarrantable, profane in their obligations and cruel in their penalties, and ought never to have been taken, the inference is inevitable that no Mason is bound by his oath. Nay, still stronger, that every Mason is as much bound to break his oath and get rid of that species of profanity, as he is to leave off the common formulas of blasphemy and profanity that are used in the dram shop and market place.

Profanity under the solemnity of an oath is more awfully wicked and shocking to every moral sense than the common oaths by profane men.

Should we, then, summon in this discussion, for the proof of any statement, the testimony of unimpeachable men who have been under the bonds of any of the fraternities, and who, having seen the evils of the association or the oaths which bound them thereto, have come before the world and renounced all connection with them, let it be borne in mind that this evidence is not to be ruled out by the cries of falsehood and perjury, but it is to have ad-

ditional weight, yes, I repeat, additional weight, from the fact that such men have had honesty, piety, and courage enough, in the face of all manner of reproach and insult, and even danger, to divest themselves from all entangling oaths, to publicly confess their evil course, and to unearth the wrongs of those associations with which they had been connected.

But we are at no loss for witnesses. To the number of seceders may be added a long list of most reliable adhering members, who have furnished us with undoubted testimony as to the genuine character of the institution.

But, without entering upon a discussion of the general subject, the aspect of the question to which I ask the attention of this audience to-night is the relation the Christian church should sustain to these institutions and those connected with them.

Should the members of a Masonic Lodge, or any similar secret society, be fellowshipped in the church, or should they not? At the risk of any reproach or antagonism that may be imagined, felt, or expressed by the fellows of the craft, and at the risk of little or much opposition by Christian brethren in the churches, I take the position that the church should not hold fellowship with secret societies.

The general principle the Saviour of the world laid down will have its application here: "He that is not with me is against me." These societies are not with Christ. They refuse to mention His name in their basis of organization. They mutilate their quotations from the Word of God by expunging the Sacred name. Let Daniel Sickles, in his Monitor, testify, on the 51st page, in the charge at the opening of the Royal Arch degree, where ten verses are quoted from the III chapter of II Thessalonians, beginning at the 6th verse. In the authorized version the name of our Lord Jesus Christ is twice mentioned in these ten verses, while in Daniel Sickles' quotation it is not to be found at all; wholly expunged. The authorized version says: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves," &c. The Masonic version is: "Now we command you, brethren, that ye withdraw yourselves," &c. They exclude the same holy name from the authorized formulas of prayer; and in like manner is it excluded from all their universally received formulas of religious service.

Can the church fellowship an institution that has no Christ? "He that is not with me is against me."

In this, as in every moral question, there is no neutral ground. There is no *punctum indifferens*. Neutrality in Christianity is infidelity; neutrality in morality is immorality.

If secret societies be upon the side of Christ, if they do honor to his name, and advance his kingdom, let the church shield and nourish them; let her take them to her bosom in holiest fellowship. But if they are against Christ, if they be based upon corrupt principles, if they be damaging to Church and State, if they be detrimental to religion, to the timely and eternal interests of immortal souls, as we propose to show, then let the church cut loose from them, and rid herself of all connection with them. The church is too sacred a place to have such organizations in sworn identification.

Let me now, in the first place, ask your attention for a little time to the character of the church, and, after that, to the character of secret organizations. And in the first part of the discussion I must take for granted some features of secret organizations that in the latter part I shall endeavor to substantiate.

The church, then, I observe, is a most sacred institution. Compared to a building, it is set "upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." "In whom," viz., Jesus Christ, "all the building, fitly framed together, groweth unto an holy temple in the Lord." "To whom coming," says another sacred writer, "as unto a living stone, disallowed, indeed, of men, but chosen of God and precious, ye, also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." Sacred in her foundation, sacred in every stone of her building, the last or cope stone shall be laid with shoutings of grace, grace unto it.

Can that, therefore, which is against Christ, and refuses to name His name, be built upon the foundation, that is, Christ? Can that which is enmity to Christ, and of necessity unholy, be built up and cemented together with that which is holy? When righteousness can hold fellowship with unrighteousness, when light can hold communion with darkness, and Christ can have concord with

Belial, then, and only then, can Christ's church extend her fellowship to secret orders that have no Christ.

But, more minutely, the church is an organism, a unity. Nor is it a unity by conventional law, it has an organic oneness, determined by organic law, and constitutes an organic whole. It is not a collection of separate individuals bound together by external force like the grains of sand in a cup, but it has the unity of an organism, it is moulded by an inner law, it grows by development. "Its germ," as Mulford says of the nation, "lies beyond analysis, and in it is enfolded its whole future." "As the days of a tree are the days of my people." With the same unity and identity of structure that pervades the entire tree in its roots, branches, and leaves, the church is pervaded.

When the tree, by its roots, can absorb the solid granite or the block of iron, and, taking them into its circulatory organs, can deposit them in its development, then may the church take that which is essentially opposed to it, and carry it into its circulation and form a growth.

The Scriptures allude to this organism under the figure of a body. The church is the body of Christ—"a body fitly joined together and compacted by that which every joint supplieth." And like as the hands and feet are necessary parts of the physical body, so the members of the church are essential parts of the body of Christ. Nor do the laws of life in the physical body act with more unvarying certainty than in the body of Christ.

When poison can be injected into the veins of the arm, or into an artery in the leg, and do the physical body no harm, then can that which is Christless be taken into the body of Christ and produce no baneful results. Nor can it be objected here that the church is not perfect, and that all her members have evils connected with them, and the deduction drawn that if one form of imperfection be tolerated so may another.

There is a distinction, wide as infinity, between an imperfection known and confessed and mourned over, and a gross error and a flagrant wrong, believed, loved, advocated, and sworn to defend.

Were the church only an aggregation of individuals, and each one of these had only a personal responsibility to his God, then might one member, on conventional grounds, be in sworn identifi-

cation with a Christless organization and still retain his standing. But when the members are parts of an organism formed in and through the body, mutually liable in the organic responsibility, then what poisons one member vitiates the whole. If one member suffers the whole body suffers. A cancer on one limb will transfuse its virus into the whole system.

If secret fraternities be wrong, dishonoring to Christ, and hedged in with unholy oaths, then a man in sworn league with them, when he comes into the fellowship of the church and becomes a part of her organism, by that very act transmutes a share of the responsibility of his secret connection to all that portion of the church that receives him and defends the reception of him.

The church can't get rid of a mutual responsibility in a known and sworn evil of any member whom she willingly invites to her communion.

But the church is a Divine organism. The eternal God is its maker. On the everlasting hills of holiness He has set the foundations of it. In the membership of which it is composed, it was redeemed by nothing less than the precious blood of Christ. Into its pale, nothing known and admitted as unholy and profane can be allowed to enter.

But without its pale, beyond the hallowed precincts of this divine organism, is every thing that is Christless and Christ-dishonoring. "Without are dogs, and sorcerers, and whoremongers, and murderers, and idoliters, and whosoever loveth and maketh a lie." The church is the home and residence of its Divine Author. "The Lord hath chosen Zion; He hath desired it for his habitation. This is My rest forever; here will I dwell, for I have desired it." And of His character, it is said, "He is of purer eyes than to behold iniquity; He cannot look upon sin." Shall that one, therefore, be admitted to the churches' most sacred priveleges and to her divinest fellowship who is in sworn league to disown the blessed name of the churches' Head and Lord?

But this same organism, in every part of its existence, is subjected to Divine authority. Its doctrines must be those, and only those, of the Divine Scriptures; its worship is of Divine ordination (for God will not be mocked by any sacrifice that is only human) its discipline is prescribed by Divine law, and its government

is equally Divine. The Tabernacle, in every post, and curtain, and pin, was to be constructed according to the pattern God showed Moses in the mount. And the prophet Ezekiel, portraying in vision the New Testament church, shows us "the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof," and he says, "Upon the top of the mountain the whole limit thereof round about is most holy. Behold this is the law of the house."

Can that, therefore, that is Divine in form and fashion, in law and ordinance, in the comings in and goings out, admit with impunity, and welcome to her privilege, the man that by a shocking oath is sworn to set the lodge above the church, and obey Masonic law whether it conflicts or not with the law of God, revealed in and through the church?

But there is the specific statute of the Divine code given to the church with reference to such associations of secrecy. "Have no fellowship with the unfruitful works of darkness, but rather reprove them, for it is a shame even to speak of those things which are done of them in secret."

The apostle was advising the converted Ephesians with reference to some pagan associations that met in secret, and that perpetrated deeds of which it was a shame even to speak, and his injunction by inspiration was, "Have no fellowship with them."

The Ephesian converts had been brought forth from heathen darkness into the glorious light of the gospel, and those pagan deeds were done in the dark, and as darkness and light were antagonisms, there could, in the nature of the case, be no fellowship. Neither can modern secret fraternities, that are only skeletons or resurrected bodies of those pagan associations, any more have fellowship with the Divinely organized church.

But again, this organism in the members that enter into it, is under solemn oath of fealty to God. Every ordinance to which it admits the individual, every privilege it extends, is upon the basis of oath-bound obligation.

The sacrament of the church to which her communicants are admitted gets its signification in the *sacramentum* of the Romans, which was their military oath of allegiance: "*Sine quo, Romanus miles, jure cum hostibus pugnare non poterat.*" The broken bread

and accepted cup to the partaker are the symbols of a solemn oath of fealty, a sworn obligation to be loyal to the churches' King and Lord in every thought and word and action, yea, and minutia of action in life. "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." And this oath, moreover, binds every taker thereof, body, and mind, and conscience, until the day when God shall judge the world by Jesus Christ.

How, therefore, can the church administer this solemn religious oath to one who, in some dark chamber or under some cover of secrecy, has taken another oath to divest the same Lord and Judge of all the glory that belongs to Him? Shall the church, can the church be party to the heaping of such conflicting oaths before a just and holy God? Can the church allow a man to jeopardize his highest and best interests in such a way? Nay, infinitely better that the church close her doors against every man who so dishonors her Saviour and disowns Him, until he see, and feel, and confess his sin in so doing, and then, throw wide her doors to every humble, penitent sinner who is ready and willing to give all honor to the only Redeemer and to him alone, in every act of life.

But only once more as to this organism. It is ordained of God to be a witness for Himself, and against every thing that dishonors Him. Says Jesus to his disciples: "Ye are the light of the world." And in an organized capacity, "A city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

The church is the Reflector of the character of God before the world and the glory of that character; the exhibitor of his truth, and a witness against every thing untrue.

"Now, suppose she admits any known and palpable evil, christens it as a part of herself hugs it to her bosom, and consecrates it to her holiest fellowship, how, after this, can she testify against it?

Will she first, by law, seal and ratify a connection with it, eat and drink the sacramental bread and wine with it, and then attempt to drive it out? Admit it by law, and drive it out by moral suasion? Admit it by solemn rite, and then hurl the curses of God upon it from the pulpit? Were this fair dealing by the church? Were this an honorable and efficient testimony against

evil? It is as when a man would take another by the beard as if to kiss him and thrust the dagger into his heart. The church that admits secret societies believes in them, or ought to, and ought to stand by them.

Nor will evils usually submit quietly to such treatment. After the serpent is warmed in the bosom it is not seldom it thrusts its fangs into the same bosom that warmed it. The evil spirit, for aught we know, entered the demoniac without any demonstrations of violence; but it went out, tearing him till he foamed and raged in his paroxysms.

When the church knowingly and willingly baptizes and communes with any flagrant evil, I know not why she should not let it enjoy in quietness all her other privileges, for the greater always involves the less.

But this let-alone policy of the church to heresies in doctrine, and evils in practice, because, forsooth, she has admitted them, has oft-times rendered her an unfaithful witness to the truth God has committed to her trust, and lent her influence to the protection and propagation, rather than the suppression of such evils.

What, for example, has more bolstered up the unhallowed associations of secrecy than the fact that the church has fellowshipped them? Have they not pointed to the church as their protection? Have they not holdly referred to the names of leading ministers, aye, Doctors of Divinity, in connection with them, and spoken of them as their "Towers of Strength?" Have not Christless associations been exalted to positions of honor by reason of their standing in the church?

Where would these or any other evils have been found had the entire evangelical church pointed her testimony against them? Their insignia of honor would have been flung, as the idols of the heathen before the light of Christianity, to the moles and the bats; and they would have vanished as snow before the sun.

The power of the churches' testimony is incalculable, were it clear, and pointed, and untrammelled by unholy connections with evils. When they could build a breast-work that would stop the coming tide of the ocean, then might inventors of evil hope to arrest the triumphant victories of the churches' united testimony.

When they could check the spreading rays of a rising sun, then might the dark chambers of secrecy hope to set bounds to the ad-

vancing light and truth of the church.

But if the church nourishes and feeds, if she protects and builds up such institutions, she closes her own lips, she puts her light under a bushel, she blunts her arrows of truth, she weakens her strength, and fails in her design to be a reflector of God's truth and character, to be the city set upon a hill, that cannot be hid.

The church is God's organism to reflect the light of heaven upon a dark world, and if her light be darkness, how great is that darkness?

With this hasty sketch of the constitution and character of the church, let us now turn to the Institutions of Secrecy themselves, and see wherein they furnish reasons why they should not be admitted to the sacred privileges of the church. And, as by the fruit, the character of the tree may be known, so, by their fruit, they may be characterized.

Inasmuch, therefore, as they have no Christ, the first denomination we must apply to them is Unchristian or Anti-Christian. Although the assertion is made by some of modern times that Christ is named in the Lodge, and His name is used in prayer; yet standard authorities all agree in an opposite statement.

In Chase's Digest of Masonic Law, we read on page 206, "We now hold as our forefathers held, and as we hope our posterity to hold, that from the votaries of Masonry is expected and required a sincere belief in the existence of a God, the Creator and Governor of the world, and that beyond this great principle of faith it is not lawful to impose any religious test as a requisite for admission to any mysteries." Again, on same page, "We can find no reason for interdicting any otherwise worthy applicant, who firmly believes in the existence of a Supreme Being, nor can we allow of any right to interrogate him further as to his religious belief."

While God has said, "He that hath not the Son," viz., Jesus Christ, "hath not the Father," Masonry says, "We cannot allow any right to interrogate a man as to his religious belief, farther than his belief in God." Same book, p. 208, Blue Lodge, "Masonry has nothing whatever to do with the Bible. It is not founded on the Bible; if it was, it would not be Masonry; it would be something else." Same page, "Freemasonry calls no man to account for his belief of any religion on the Globe." The Jew, who actually crucified the Son of God, may be as good a Mason as the Christian who believes in Him—and so may the Hottentot

Albert G. Mackey, whose *Lexicon of Freemasonry* no intelligent member of the craft will deny as of standard authority, says, page 402, "The religion of Masonry is pure Theism, on which its different members engraft their own peculiar opinions, but they are not permitted to introduce them into the Lodge, or to connect their truth or falsehood with the truth of Masonry." That is, stating it in a different form, if a man should engraft on the Theism of Masonry a Christian opinion, or a belief in Christ, he must not introduce this into the Lodge; or, stated yet again, Christ or Christianity must not be introduced into the Lodge. Is it not, therefore, an Anti-Christian institution?

But this feature further appears in that they indulge a hope of salvation, which they base solely on morality.

Robert Macoy, whose authority is undoubted, says, in his cyclopaedia: "Let us then, by our practice and conduct in life, show that we carry our emblems worthily and as the children of light, that we have turned our backs on works of darkness, obscurity and drunkenness, hatred and malice, Satan and his dominions, preferring benevolence, justice, temperance, chastity, and brotherly love, as the *acceptable service* on which the great Master of all, from His beatitude, looks down with approbation," &c. That is, oblivious of the fact that there is a Christ, or that he died to atone for sinners, and render them acceptable to God, high Masonic authority makes charity, temperance, justice, &c., "the acceptable service on which God looks down with approbation." In other words, it substitutes Masonic charity, &c., for the crucifixion on Calvary!

Again, Mackey says under the word *acacia*, it is "a term derived from *akakia*, innocence, and signifying a Mason who, by living in strict obedience to the obligations and precepts of the fraternity, is free from sin."

While God says, "Without the shedding of blood there is no remission of sin," Masonry says by living in strict obedience to the obligations and precepts of the fraternity, there *is freedom from sin*.

Daniel Sickles, in summing up the first three degrees of Entered apprentice, Fellow Craft, and Master Mason, says: "These three degrees thus form a perfect and a harmonious whole; nor can we conceive that any thing can be suggested more which the soul of man requires."

And still farther in proof of this anti-Christian character, the very morality on which they rest the hope, even of salvation, is,

by their own interpretation, of the very lowest kind.

As to their charities, old men, and cripples, and idiots, and women are unprivileged.

Those characters that so often are in very deed the objects of charity, must be wholly and entirely excluded from that charity that is claimed to be so *acceptable* to God and so *salvatory* to the soul. Says Sickles: "The person who desires to be made a Mason, must be a man of sound body and mind, not deformed or dismembered, but hale and sound in his physical conformation, having his right limbs as a man ought to have."

Says Mackey: "No atheist, eunuch or woman can be admitted." "An idiot could not understand the duties and obligations imposed and an atheist would not respect them."

The lame, the halt, and the blind, such that Jesus Christ had compassion upon and healed, Masonic law excludes from its sympathies.

As to the justice of the institution, men are sworn, under the most horrid penalties, to defend their brother craftsman in any crime, to defend him ever and always.

In the Master Mason's degree murder and treason are excepted in this defense, if the candidate elect so to do; but in the Royal Arch degree the candidate swears a most cruel oath to assist a companion in any difficulty, and espouse his cause so far as to extricate him from the same, if in his power, whether he be right or wrong.

Mark the last clause: "whether he be right or wrong." Murder and treason here are *not excepted*, and this is the justice said to be *acceptable to God*.

What can furnish a greater premium on villainy, and a stronger incitement to murder, than to know that a sworn Lodge stands behind the murderer and traitor to shield them from the just penalty of a righteous law?

But as to purity, drunkenness is practically no barrier, provided the drunkard can keep the secret; chastity is a Masonic virtue, *so far as a brother Mason's wife, sister, daughter or mother are concerned*, but farther, there is no law.

A man may lie ten thousand times to keep the secret, but lies innumerable, *in* keeping the secret, will not detract from the grade on the Masonic scale.

What must be the verdict of genuine truth and purity upon such morality as this? Is it not a misnomer? Is it not an undermining of the foundations of Christian morality? A substitution

for it, of grossest immorality? fundamentally antagonistic to Christ and all the principles of His religion?

But once more as to the anti-Christian character of these institutions. They are essentially, as well as formally, pagan. Cast in the mold of ancient pagan secret societies.

Masonry asserts the claim to be both ancient and honorable. In Rebold's History of Freemasonry in Europe we are told that Symbolic Masonry originated at Apple Tree tavern, in London, June 24th, 1717. And yet we readily grant, that in their spirit and essence, in their cast and mould, their constitution and rules of government, they may rightfully count kinship with more ancient institutions, formed in the darkness of heathenism; societies that perpetuated in the dark, deeds of which it was a shame even to speak.

Come with me, and let us look for a moment at a vision we find recorded in one of the books of former inspiration. God's Ancient Israel had lapsed into Idolatry, until the storm cloud of His wrath seemed ready to burst with destructive fury upon them; when the prophet Ezekiel was permitted in vision to enter into one of their secret societies, and portray what he saw in their chambers of imagery.

The description is graphic, the analogy is complete, and the illustration most striking. But let us read: "And he brought me to the door of the court, and when I looked, behold a hole in the wall." This hole was only an outer mark directing to inner discoveries. "Then said he unto me, son of man dig now in the wall. And when I had digged in the wall, behold a door." The door was hidden from view—it was behind the wall.

The door of the Lodge must be effectually barred and guarded by Tyler and sword so that no Cowan shall be admitted, to prevent all old men in their dotage, and young men in their nonage, idiots and women from entering into it.

"And he said unto me, go in, and behold the wicked abominations that they do here;" descriptive of the ceremonies of initiation into the Lodge room, the administration and reception of most shocking oaths, the formulas of Christless worship, and especially the prostitution of the most sacred ordinances of baptism and the Lord's supper. "So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about." A figure of Symbolic Masonry with the symbols taken from the civilization of christianity. The lamb must be killed, that the skin of it in

the form of a little apron, may remind the wearer of that purity of life so essentially necessary to his gaining admission into the Celestial Lodge above, where the Supreme Architect of the Universe presides.—*Sickles' Monitor*.

The single slipper is symbolic of the testimony in Israel, when a man plucked off his shoe and gave it unto his neighbor.

The Mosaic pavement an emblem of human life, checkered with good and evil.

The Square, of mortality; the Level, of equality; and the Plumb, of rectitude of conduct.

The compasses pointing to the naked breast, the pot of incense, the sword pointing to the naked heart, the anchor and the ark are all symbols. The latter an emblem of that Divine Ark which safely wafts us over this tempestuous sea of troubles, and next last, of that Anchor which shall safely moor us in a peaceful harbor, "where the wicked cease from troubling and the weary shall find rest."

Ezekiel tells of the symbols used in that day, Sickles, and others, inform us of the symbols used to-day.

But the record proceeds, "And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazania, the son of Shaphan, with every man his censor in his hand; and a thick cloud of incense went up."

Those ancients if designated now, would be Master, Most Worshipful Master, Past Grand Commander, Most Puissant Grand Commander, *ad infinitum*.

But Ezekiel informs us they were busy praying in their Lodge room, till the incense was dense, and went up in a thick cloud; nor is modern Masonry without abundance of prayers.

The prophet was now questioned as to their works: "Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say the Lord seeth us not, the Lord hath forsaken the earth."

How characteristic! Their service was all in the dark, every man, in the chambers of his imagery, doing such things as they knew the Lord would not approve, and, in their atheism and folly, they said, "The Lord sees us not, He has forsaken the earth."

But there were degrees in those heathen societies as well as now. "He said also unto me: Turn thee yet again, and thou shalt see greater abominations that they do. Then he brought me to the door of the gate of the Lord's house, which was toward the north, and behold, there sat women, weeping for Lammuz."

The service of this degree is, without any blush or hesitation, adopted in the ceremonies of Modern Masonry; thereby unmistakably identifying it with those Heathen societies.

On the authority of Jerome and others of the Fathers, the word Lammuz was the Hebrew name for Adonis, a Syrian idol, of which Mackey says: "The mysteries of Adonis were at one time introduced into Judea, when the Hebrew women were accustomed to hold an annual lamentation for him under the name of Lammuz, of which Ezekiel speaks, viii: 14, 'behold there sat women weeping for Lammuz.' "

He further says, "The cultivation of the mysteries of Adonis was propagated from Phoenicia into Assyria, Babylonia, Persia, Greece, and Sicily." Quoting from one of the Fathers, Julius Fennicius, Mackey interprets the ceremonies of Adonis:

"On a certain night an image is laid out upon a bed, and bewailed in mournful strains. At length, when they are satiated with their fictitious lamentation, light is introduced, and the priest, having first annointed the mouths of those who had been weeping, whispers with a gentle murmur, 'Trust ye, initiates,' for the God being saved, out of pains salvation shall arise to us." Hence says he, "the ceremonies were a representation of the death and resurrection of Adonis in the person of the aspirant."

But there is another degree in the Lodge Ezekiel saw by vision: "Then said he unto me, Hast thou seen this, O Son of Man? turn thee yet again and thou shalt see greater abominations than these. And he brought me into the inner court of the Lord's house, and behold, at the door of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east, and they worshipped the sun toward the east." Strikingly illustrative of the Entered Apprentice when, blindfolded and half naked, he is led around and around the Lodge room; at length he is brought to the Worshipful Master in the east, when it is demanded, whence came he? and whither is he traveling? and is made to answer, a poor, blind candidate, traveling from the west to the east in search of light. With his back on the temple of God, he has gone to worship the lights of Masonry.

After this vision is ended, hear the awful verdict by Jehovah: "Is it a light thing to the house of Judah that they commit the abominations which they commit here, for they have filled the land with violence, and have returned to provoke me to anger, and lo they put the branch to their nose. Therefore will I also deal in

fury, mine eye shall not spare, neither will I have pity, and though they cry in mine ears with a loud voice, yet will I not hear them."

What now shall be said about holding fellowship or identifying with such fraternities? Can that institution so undoubtedly anti-Christian, so unmistakably immoral, so purely heathen, be hugged to the bosom of the church? Can it sit down at that holy table, and join in that sacramental oath that binds the communicants in a holy brotherhood, and pledges them to like holy and consistent walk before God? Can it at one hour receive the sacrament Divinely authorized in the church, and at another be found administering or taking, in a most blasphemous and impious manner the same symbols in a lodge room? When Christ can fellowship Belial, then may such be taken into the church. But until holiness and sin are the same thing, until light and darkness agree, and pure religion and heathenism become twin sisters, let the church hear the imperative injunction, "Have no fellowship with the unfruitful works of darkness, but rather reprove them."

"Another argument why the church should not fellowship them is that they are injurious to her success. For example, they injure her growth by deluding men with a vain show of religion. It is the smaller portion of the Masonic fraternity that ever has been admitted to the church, or had any desire towards it; and for at least a very natural reason, that the institution of itself claims to be a religion. Every where its manifestoes, laws and by-laws crops out the idea that to be a true Mason is to be truly religious.

President Finney, quoting from standard Masonic authority, says, "The principles of Freemasonry have the same coeternal and unshaken foundations, contain and inculcate the same truths in substance, and propose the same ultimate end as the doctrines of Christianity."

In advancing to the Fourth degree it says, "He has a name which no man knoweth save him that receiveth it." "If, therefore, he be rejected and cast forth among the rubbish of the world, he knows full well that the Great Master builder of the universe, having chosen and prepared him a lively stone in that spiritual building in the heavens, will bring him forth in triumph, while shouting grace, grace to the Divine Redeemer. And when he opens the Fourth degree, he discovers his election to, and his glorified station in the kingdom of his Father."

For what end, then, are the religious services of baptism and the Lord's supper? Why such loud and oft repeated boastings that the Bible is the main book in the Lodge? Why so many

prayers, and so much pretension of religion?

The design is manifestly to substitute Masonry for the church, to lead men to feel, as thousands of them express, "that Masonry is all the religion we want."

The effect of all this is to prevent men from coming to the church, to satisfy them in being out of the church, thereby preventing the growth of the church, thwarting her aim to convert the world, and damaging her most vital interests.

These secret societies have too often proved but the recruiting offices of the great enemy set over against the gates of Zion.

Shall the church admit such as conspire against her?

But suppose the member of the fraternity joins in holy communion with God's people on the Sabbath. Is not the direction to such as have received Christ to walk in Him; to avoid all appearance of evil, to walk worthy of the high vocation wherewith they are called?

But into what does the Lodge lead him? Who are his companions there? The Monitor tells us: "The distant Chinese, the wild Arab, and the American savage will embrace a brother Briton, and know that, beside the common ties of humanity, there is still a stronger obligation to induce him to kind and friendly offices! Aye, with blasphemers, drunkards, and men who will dishonor and deny the very name over which he ate sacramental bread yesterday."

With men of this character he must be a companion, aye, bound to them by oaths most fearful.

Can it otherwise than injure the church when it thus traduces the life and walk of her members?

Does it not bring stigma upon the church, give occasion to the infidel and the unbeliever to scoff at religion, repudiate and despise the church?

Shall the church, then, so weaken her power, so counteract her influence, so forestall her testimony for Christ and holiness of life, as to swear into her communion one already sworn and re-sworn to companionship with Chinese, wild Arabs, Savages, Jews, and Heathen, and Infidels of every kind?

But these fraternities, when admitted to the church, cripple her energies.

In her courts and conferences, her synods and presbyteries, they become partisans. Their league with one another binds them, when in the church, in the face of all the administration of healthy discipline, or the proper execution of the ecclesiastical law.

They are sworn to band together in each other's defense, whether right or wrong; if they do not, the horrid penalties of their oaths are hanging over their heads. And what is this, but undermining the very foundations of the church?

The Masonic minister, whether pastor of a congregation, or a member of a conference or synod, swears to be true to his fellow craftsman in any case pending between him and an uninitiated brother. So the Masonic witness, called to give testimony, if either of the parties on trial be a craftsman, is under the heaviest penalties to defend him, whether right or wrong.

That is, all these members of fraternities, while in the church, must be in subordination to a higher and more worthy relation in the lodge; or in other words, the church, as to her law and order and discipline, must bow at the nod, and surrender at the dicta of members of a heathen institution!

Can the church fellowship that which undermines her foundations, impedes her growth, disgraces her membership, and clogs the wheels of her entire machinery?

The unvarying demand of the church, of all those linked with these fraternities, who come to her for admission, should be, "Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."

I have just one more general argument why the church should not fellowship these societies, and that is, Because they are enemies to the public welfare.

The mission of the church is to benefit society, to ameliorate the condition of mankind, and to promote all the interests of a common humanity.

Her character for impartial benevolence will be compromised by admitting that which is a misnomer for benevolence.

Her generosity that is unrestricted, her charity that suffers long and is kind, will be counteracted by an affiliation with that which in so many ways is an enemy to the public good.

These fraternities are intensely selfish. They would monopolize all the privileges of society for their own aggrandizement.

They *profess* benevolence, they *practice* unalloyed selfishness.

They combine to further each others interests. If a Mason be a mechanic or a business man he is patronized by Masons.

A minister taking charge of a congregation, is often made to understand that Masonry is the door of access to the hearts of the people, that his success depends on it; he yields and is initiated, and the craft is sworn to stand beside him.

The physician gets practice by it. And thus, those social privileges guaranteed to all men equally, are so often and so flagrantly abused by the intense selfishness of secret societies.

But they wrong the public in oft-times defeating the ends of justice. I wait not to furnish examples, though many well attested are on record, and fresh in the minds of living men.

If true to their oaths they must defeat justice. They are sworn to conceal and never reveal any secret crime of a brother, to espouse the cause of a companion when involved in any difficulty, and extricate him from the same, whether he be right or wrong, murder and treason not excepted.

Mackey lays down the principle. Says he: "Treason and rebellion also, because they are altogether political offenses, cannot be inquired into by a lodge, and although a Mason may be convicted of either of these acts in the courts of his country, he cannot be Masonically punished. Notwithstanding his treason or rebellion, his relation to the Lodge, to use the language of the old charges, remains indefeasible."

What can the practical effect of such a principle be but to overthrow a government, and screen men from the just punishment of their crimes? These fraternities, in declaring their sovereignty, make no exception of the authority of civil courts or the sovereignty of States.

The Lodge acknowledges no sovereignty above itself. It assumes the prerogative of the State in administering oaths. It far transcends the State in its penalties; for while the violation of State law subjects to fines and imprisonments, and for capital crimes, the gallows, Masonry attaches for the violation of the Masonic law, the horrid penalties of having the throat cut from ear to ear, the tongue torn out by the roots, the heart and bowels cut out, and the body buried in the rough sands of the sea.

The death penalty by the State is for but one, and that the greatest crime known among men, namely, the shedding of man's blood; but the shocking, cruel, and barbarous death-penalty by Masonic law, is for the revelation of a secret, a foolish and unwarranted secret.

The government of secret societies is a conspiracy against State government; it would overthrow and destroy the State to perpetuate itself.

Can the church fold to her bosom that which so wrongs society? Is the church an enemy to good government? To all the highest and best interests of humanity? Can she bolster up a machinery

available to bad men for the very worst of purposes? Can she gear a wheel of it to her divine machinery, and thus furnish a portion of its power for evil?

That institution, the church, that God has put on this earth to bless it, to take part with every thing that blesses mankind, to clothe the naked, feed the poor, and ameliorate the condition of mankind in every rank of life, can she take into sworn alliance and holiest fellowship a man that is in sworn league with another institution that wrongs society, interferes with justice, and undermines the very foundations of lawful government?

When Christ and anti-Christ can covenant together, and join in holy communion, then can Christ's church, holy as himself in her organization, worship, discipline, and government, join in fellowship with that which is Christless, immoral and heathenish, with that which would strike down the church and overthrow society.

President Finney says, in concluding his admirable work: "These individuals and churches who have had the best means of information, owe it to other branches of the church, and to the whole world, to take action and pronounce upon the unchristian character of Freemasonry, as the most influential means within their reach of arousing the whole church and the world to an examination of the character and claims of Freemasonry.

"If churches who are known to have examined the subject withhold their testimony, if they continue to receive persistent and intelligent Freemasons, if they leave the public to infer that they see nothing in Freemasonry inconsistent with a creditable profession of the Christian religion, it will be justly inferred by other branches of the church, and by the world, that there is nothing in it so bad, so dangerous and unchristian as to call for their examination, action or testimony."

He informs us that before the publication of Morgan's book the Baptist church especially, and many ministers and members of other branches of the church, had fallen into the snare, and were asleep upon the subject when the murder of Morgan and the consequent revelations "burst upon them like a clap of thunder from the clear sky."

The astounding facts thereby brought to light led to both the renouncing and denouncing of the institution.

"The churches almost universally passed resolutions disfellowshipping adhering Masons." And further he says, "it is worthy of all consideration and remembrance that God set the seal of His

approbation upon the action taken by those churches at that time by pouring out His spirit upon them."

Great revivals immediately follow over that whole region, one after another, until in 1830 "the greatest revival took place that had ever been known in this or any other country." Nor are such results strange, or to be unlooked for. God always blessed His church in putting away her idols, and separating herself from all unhallowed associations.

The brightest epochs in the history of the church were those Reformation periods, when she cut in sunder those fetters of superstition that had long fastened her as in the stocks; threw off the shackles of ignorance, and emancipated herself from the thralldom of anti-Christian entanglements.

Although she trod through the fires of persecution, took shelter in the rocks and fastnesses of the mountains, was hunted by blood thirsty dragoons, felt the torture of the thumb screw and the rack, sealed her testimony beneath the guillotine and amid the stake fires, yet "God was her refuge and her strength in those troublous times."

God walked with her through the fire and the flood. He dwelt in the midst of her so that nothing could move her from her fidelity; "He proved a helper to her, and that right early."

To those Reformation eras we look back with becoming pride, as to the birth day of the civil and religious liberty we have, and the birth place of many a glorious institution we now possess.

Did God bless a Luther, a Calvin, a Knox, Wesley and Whitfield in bursting asunder the bonds of anti-Christian tyranny—cutting loose from every pagan connection, and coming out from all the flagrant and gross immoralities, and shall He not to-day set His seal of approbation upon like fidelity?

Should all the branches of the evangelical church unite to-day in a firm, unyielding, uncompromising covenant contract to have no fellowship with the unfruitful works of darkness, to put away every thing Christless and Christ dishonoring and swear anew their loyalty to Jesus Christ, the King and Head of Zion, one grand feature of such a covenanted unity would be, that God, from His holy habitation, would look down in love upon His church, and pour out His spirit like rain on mown grass, or showers that water the earth.

Another glorious result would be that all these Christless organizations would be swept from the earth before the tremendous power of a united church, like the floating spar is swept before the resistless tide of the mighty ocean.

And another sublime feature of such a united covenant would be, the forecasting of a brighter period in the future, the harbinger of a better day, the dawn of that era when all men every where, renouncing every thing that dishonors or fails to honor the Lord Jesus Christ, shall write, "Holiness to the Lord," upon their bodies, and apirits, their names and estates, their time and talents, and all they are and hope to be.

Then, and then only, shall men be blessed in the Lord Jesus Christ, and all the nations of the earth shall call Him blessed. Then shall be verified those sublime strains of Cowper:

"One song employs all nations, and all cry,
Worthy is the Lamb, for He was slain for us;
The dwellers in the vales, and in the rocks
Shout to each other, and the mountain tops,
From distant mountains catch the flying joy,
Till, nation after nation taught the strain,
Earth rolls the rapturous Hosanna round."

ADDRESS

—OF—

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PROF. U. P. THEOLOGICAL SEMINARY,

XENIA, OHIO.

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—SUBJECT:—

SECRET SOCIETIES;

*The Relation and Duty of the Church and
her members toward them.*

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SECRET SOCIETIES.

The Relation and Duty of the Church and her Members toward them.

BY REV. J. G. CARSON, D. D.

It is proposed to establish the truth of the following proposition, viz.: "That associations formed for political, benevolent or other purposes, which impose upon their members an oath of secrecy, or an obligation to obey a code of unknown laws are inconsistent with the genius and spirit of Christianity, and church members ought not to have fellowship with them."

This declaration contains a statement of principle, and an inference from it: the latter following as an irresistible consequence from the former: for if we can show that these associations in spirit and workings, are inconsistent with those principles of God's word which Christians universally recognize as of paramount obligation, then it will follow that members of the church—not of this or that one, but of every church, ought not to have fellowship with them. And if Christians can but be convinced of the sinfulness of their connection with such associations, and be persuaded to sever or keep aloof from all such connection; if the church of God would but use her influence and lift up her testimony against this great and growing evil of secretism, the power of these societies, for evil, would be so weakened as to excite little alarm. And on the other hand, the presence of church members in them, and the silent indifference or active encouragement of the church of God regarding them, is that which gives them respectability and constitutes the chief part of their strength, just as formerly was the case with slavery in this land.

The church cannot afford to occupy a neutral, much less a friendly position towards them; for, if they belong to the "unfruitful works of darkness," as I think can easily be shown, then she is bound not only "to have no fellowship with them, but rather to reprove them." If, as I think will be evident as we proceed, they belong to the world that lieth in the wicked one—the god of this world—then they are the enemies of Christ and his kingdom, from which she is bound to maintain a complete separation, and with which she must wage an uncompromising war. And what is the duty of the church is the duty of individual Christians.

The question is one of intensely practical importance, and nothing can be more amazing than the apparent apathy and indifference of the churches generally on this subject, as formerly on the subject of slavery, unless it be the impudence and arrogance of these societies in claiming recognition and encouragement and at the same time resisting and bitterly resenting all investigation and judgment of the character and truth of these claims. Indeed the very attempt to screen themselves from public observation, and honest, candid investigation, is itself a confession of weakness and is the old cry of the demons, to which the enemies of Christ and truth have always resorted to stifle inquiry, saying, "Let us alone, what have we to do with thee, thou Jesus of Nazareth?" But despite all these attempts by ridicule, defamation, and even persecution and violence to stop our mouths, we claim the right in the name of the Master, and are bound in faithfulness to Him—and to this point it must come sooner or later with all the churches, to inquire, "Art thou for us, or for our enemies?"—"to try the spirits whether they are of God."

Now, in the pursuit of this inquiry it is not necessary for us to become members of these societies, or to pry into what they call their secrets in order to ascertain their true character. We need only to examine the principles which confessedly underlie their organization, and the character and tendency of their legitimate workings, and show that these are inconsistent with the principles laid down in the word of God. "To the law and to the testimony if they speak not according to this word it is because there is no light in them." Nor is it necessary to deny that there is anything good in these associations, or to assert that all of them are equally bad. But if on the whole they are evil in their tendency and workings; if there are some things necessarily belonging to all of them which are wrong and sinful; if connection with any of them involves the Christian in acts of at least doubtful propriety, and closes his mouth against the acknowledged evils of the more dangerous societies, then we are warranted in drawing the conclusion that Christians ought not to have fellowship with them; and if I shall succeed in persuading a single one of my fellow Christians, who have become entangled in the snare of unholy conformity, to break that connection, or prevent any one from becoming involved in such connection, I shall feel amply rewarded. I appeal to your understanding, not to your prejudices; to your reason and conscience, not to your passions. "I speak as unto wise men, judge ye what I say."

I PRINCIPLES OF THE ORGANIZATION.

1st. The first reason I would offer why these associations are inconsistent with the genius and spirit of Christianity, is that *they constitute an artificial relation of fraternity or brotherhood, the obligations of which are inconsistent with the duties we owe to our fellow men in those relations which God has established and in which he has placed us.*

God has instituted the brotherhoods of man or society, of the family, and of the church. These have their foundations either in the nature of man, or in his relation to God through Christ. The obligations of these relations, the family, the church, and the state, are divinely imposed; are neither arbitrary nor voluntary; which can neither be assumed nor laid aside at pleasure. Every one is born into the family, and into society, and even when joining the church (as we express it,) although in one sense a voluntary act, yet he thereby merely recognizes and acknowledges those obligations which every one owes to his God and Saviour. These relations being thus divinely appointed and regulated, are designed and adapted to move on together and co-operate harmoniously like the planets of the solar system in their several spheres, their duties and obligations neither interfering nor conflicting with each other. But it is not so with these associations. The relation of fraternity which they form is a purely artificial one, having its foundation neither in nature nor in grace. Certainly it is not of Divine institution, and cannot be referred to any of those natural or gracious relations which he has instituted, the duties and obligations of which are imposed by purely human authority, self-assumed and self-imposed. Hence arises, and must necessarily arise, discord, corruption, conflict, just as if a new planet were introduced into the solar system by some other power than that of God.

Here is a relation, a brotherhood, whose tie cuts right across all other relations, enters the family, interfering between parents and children, husband and wife, brothers and sisters; enters society, interferes with its various relations both civil and social; enters the church, coming between pastor and people, and between members of the same church, often producing alienation and distrust if not positive discord and conflict. It is in vain to say that membership in these societies need not conflict with a man's duty in his other relations. In the very nature of things they must conflict, and as a matter of fact, we all know and see that they do conflict in multitudes of instances; and

when the obligation of these societies is regarded at all it becomes necessarily paramount to all others. Instances might be given illustrating this in the family (as at funerals), in the state (as in the case of judge and juries), and in the church (as between pastors and people.)

To this principle our Lord refers when he charges the Pharisees with making void the law of God by their traditions. They had invented an artificial relation with its appropriate sign, or pass-word, by which they undertook to set aside the obligation of children to their parents. The law of God said, Honor thy father and mother, and whosoever hateth father and mother let him die the death; but ye say, "If a man shall say to his father or mother, Corban, that is to say, it is a gift by whatsoever thou mightest be profited by me, he shall be free making; the word of God of none affect by your traditions:" Mark, 7:10-12. Precisely on the same principle do these associations come between those whom God hath joined together in the various relations of life, making distinctions where God has made none either in nature or grace; thus producing disturbance, unsettling confidence, and introducing suspicion, alienation, strife. Now, while it is improper for any one to enter a society which does or may conflict with the duties he owes to his fellow men in the other relations of life, it is especially wrong and inconsistent for a Christian to do so. The very principle on which these societies are organized is that of caste and their obligation requires them to help each other in preference to all outside, no matter how closely connected these outside ones may be otherwise. I do not say that this obligation is always regarded as paramount, but I do know that this principle of favoritism belongs to all these associations, is avowed by them, and urged, indeed, as one of the most powerful inducements for members to join them, viz.; the superior advantages to be enjoyed in various ways from the patronage, support and assistance of their fellow members to which they are all mutually pledged. I do know, also, that many regard their obligation in this light, and treat it as paramount to all others. A Presbyterian elder, when asked the question, if two men claimed his assistance equally needy, the one a Christian or fellow member of the church, and the other a fellow Mason, which he would feel bound to prefer, answered without hesitation, "The Mason." Another stated, that if the claims of his mother and those of a brother Mason came in conflict he should feel bound to regard the latter before the former; and, indeed, this, as we have said, seems to be the natural and obvious

meaning of this pledge of brotherhood and mutual help, if it have any obligation at all. The only way in which the Christian can maintain the integrity of his conscience between these conflicting claims is by treating this artificial obligation as a nullity. Now every one can see how a conscientious judge or jurymen sworn to administer impartial justice between the parties brought before them would feel himself, to say the least, embarrassed by his relation to one of them as a member of the same fraternity. Has any one, much less a Christian, a right voluntarily to place himself in a relation the obligation of which he must either disregard and treat as a nullity, or else violate his obligation to his fellow men in the other relations in which God has placed him. Partiality, favoritism, the making of discriminations among men on the ground of fictitious or artificial distinctions which is the very essence of these associations, is just as unwarranted and inconsistent with the spirit of Christianity as the same partiality would be unjust and unwarrantable in a judge on the bench. Jas. 2:1, 2: "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come into your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place, and say to the poor, Stand thou there or sit here under my footstool, are ye not, then, partial in yourselves, and are become judges of evil thoughts, or as it ought to be rendered, ill-reasoning judges?" Therefore we say these associations, the very principle of whose organization requires their members to exercise this partiality towards their fellow members are inconsistent with the genius and spirit of Christianity.

2nd. The second reason why these associations are inconsistent with the genius of Christianity is *because the obedience which they require of their members to their superiors is inconsistent with that supreme allegiance which every Christian has vowed and owes to Christ.*

The spirit of these orders whether, religious or secular, is that of an unmitigated despotism, requiring an obedience which is implicit and unquestioning. This is seen most fully in the society of Jesuits, the prime qualification of whose members is an entire subjection of their will to that of their superiors; and although all these secret orders do not go to the same length as do these Jesuits, or even the Masons, yet their spirit and ten-

dency is the same, and so far as they are allowed to exert their legitimate influence, the effect is to destroy all independence of thought, speech, or action on the part of their members and render them passive tools in the hands of their superiors or the orders they represent. This is symbolized in some of their ceremonies, inculcated in their lectures, and expressed in the subordination of the various degrees and in the high-sounding titles given to their officers—Masters—Grand Masters—Most Puissant Potentate, &c. Indeed, obedience to the Master is one of the cardinal virtues in their orders. And of their power to enact this obedience, when they deem it necessary, let the abduction and murder of Morgan bear witness; and also that intolerant spirit everywhere manifested by these orders which aims to fetter the freedom of speech and of the press, and which prevails to muzzle editors, publishers, and public speakers, and even the ministers of Jesus Christ, most of whom dare not utter their own convictions, and can hardly call their souls their own. Now while any one who has any regard to his own manhood ought to scorn to place himself in subjection to any will or authority less than Divine, it is specially unworthy of the Christian, who as the Lord's servant, is free from both the doctrine and commandments of men. "Ye are bought with a price, be ye not the servants of men." "Call no man master, neither be ye called master, for one is your Master even Christ." To Him every Christian owes and cheerfully acknowledges implicit subjection—entire and unreserved obedience. He only is worthy of it and entitled to it, because He is God; nor dare any Christian, on peril of treason to his Lord, acknowledge or promise subjection to any man or set of men only in the Lord. It is only so far as they represent the authority of Christ that we owe obedience to our superiors in the family, the state, or the church. Children are to obey their parents in the Lord for this is right. Wives are to be in subjection unto their husbands, as unto Christ. Citizens are to obey civil magistrates because they are ministers of God. The powers that be ordained are of God, and we owe this obedience not only for wrath, but also for conscience' sake, because they represent the authority of God in all their lawful commands; and even in the church, Christians are under obligations to those who have the rule over them only in the Lord, that is, so far as they represent the authority of Christ; anything else than this is rank popery, culminating in the Jesuitical dogma of papal infallibility. Now it may be safely affirmed that the subjection which membership in these orders involves is worse, more inconsistent with Christian liberty, than

popery itself, because the priest and the pope have some shadow of pretension for their claims to implicit subjection because they pretend to be the vicars of Christ and to represent his authority. But where in all these orders is there even a pretense of representing His authority? Where in all the word of God has he given them authority to command my obedience, and how can I consistently with my supreme allegiance to him, voluntarily place myself in subjection to any such usurped authority, or promise *any kind* of obedience to it, when it is not and can not be obedience *in the Lord*? Surely Christians and Christian ministers especially, who ought to be so jealous even of their lawful superiors where their authority infringes upon or conflicts with that of Christ, must see that in joining these orders they are renouncing their allegiance to him, and promising subjection to those who neither pretend to represent the authority of Christ nor can ever claim obedience to any of their behests on the ground of that authority. "And no man can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other." If there were no other reason than this one, it is sufficient of itself, one would think, to convince any conscientious Christian that these associations are inconsistent with the genius and spirit of Christianity.

3d. *Because the morality and benevolence which they inculcate and practice are selfish and partial, and so inconsistent with the genius and spirit of Christ, and ought not to be encouraged or patronized by Christians.* The whole system from beginning to end is just a system of organized selfishness. Instead of being governed by that royal law of Christ: "As ye would that man should do unto you, do ye even so unto them," the Christian in these societies finds himself restricted and narrowed down to this miserable law of selfishness: Do to others as you expect them to do to you; which is the rule and limit both of their morality and benevolence, so called.

(1.) Their *morality* is *selfish and partial*, although the professions which some of these societies make of being the special patrons and teachers of morality, may at first sight appear plausible, yet when we come to inquire into the principle which underlies their so-called morality, it will be found nothing more than a species of a personal honor—a somewhat extended kind of selfishness. It is true, they inculcate friendship, love, and truth, and oblige their members to abstain from injustice, wrong or injury. But to what extent? Toward all men? O, ~~not~~ only toward their fellow members,—and why even toward

them? Because the one is right and the other wrong that? is, required or forbidden by the law of God, the only standard of true morality? O, no! For this would require them to make the obligation universal and extend it to all men, which would destroy their very character as exclusive mutual aid societies. Take for illustration the Masonic fraternity. The obligation of this order requires its members to act honestly and uprightly towards their fellow members, and to abstain from injury towards them or their wives or sisters. This implies a license to act otherwise towards all others; that is to say, if they are restrained from acting unjustly towards others, it is from some other principle than their Masonic obligation; such injustice and immorality does not affect their standing in the order, nor is it considered or treated as a breach of Masonic obligation. The most dishonest and immoral men can and do maintain their standing in the order, provided their offences are not against Masonic law. What is this but a species of worldly honor, and no more deserves the name of morality than that honesty which may be found among thieves and banditti.

That I do not overstate this matter let me refer to an instance that I have seen quoted by their own writers as an illustration of the superior excellence and advantage of the Masonic obligation; and many similar instances might be given from our own rebellion and the Sepoy rebellion in India. A pirate captured a vessel and murdered all its inmates except two, who were Masons as he was. Here was one who considered his obligations of Masonic morality limited to his own order, and whose multiplied crimes of fiendish cruelty did not affect his standing as a Mason, so long as he refrained from injuring his fellow Masons. Is it not worse than a misnomer to call such conduct by the name of morality, or to compare it for a moment with that universal honesty and integrity of character and conduct which the gospel of Christ not only teaches, but produces? "Teaching us to deny ungodliness and worldly lusts and live soberly, righteously, and godly, in this present evil world," the disregard of which in regard to the poorest and humblest human being, would not only, if known, affect the Christian standing of the most eminent minister or member of the church, but would destroy the reputation and standing of any church which should tolerate such an one in its membership for an hour. And yet, I repeat, this is the extent of the morality which the Masonic order, as such, (and the same is true, to a certain extent, of the others,) inculcates and enforces—simply and solely the morality of selfishness. How degrading to, and unwor-

thy of, the Christian to lend the sanction of his name and influence to any such caricature and fraud, by which thousands are deluded into the thought and belief, that with such false and spurious morality as their religion they can be as good Christians as church members, and fitted at death for entrance into heaven, or the Grand Lodge above. Surely Christians instead of having any fellowship with, ought to expose and testify against all such miserable pretences as dishonoring to Christ and ruinous to the souls of men. The same substantially may be said of their—

(3) *Benevolence*; which like their morality is both *partial* and *selfish*. Many of these associations claim to be benevolent and charitable, even above the church; and there are some Christians who are base enough and silly enough to echo their claims, not only inside, but outside of these orders. Now, whatever may be said of the short-comings, in this respect, of individual members, or even of the church, yet we dare affirm that the only true charity and benevolence that is found in the world, and even in these orders themselves, is due to the presence and influence of the Christian religion, and that what goes under the name of benevolence as inculcated and received by these associations, is not worthy to be compared to that large-hearted and universal philanthropy, and active benevolence which Christianity not only teaches but produces in all who embrace its doctrines.

(a.) Their benevolence is limited to their own members. It not only begins but it ends at home. The difference between it and true Christian benevolence may be seen in the parable of the good Samaritan. While the priest and the Levite who found the man that had fallen among thieves, passed by on the other side, because he did not belong to their order, the good Samaritan stopped to ask no questions, but recognizing a brother's claim on his sympathy in the distress of a stranger or even an enemy, he "bound up his wounds, pouring in oil and wine, and set him on his own beast, carried him to an inn and took care of him." And the injunction with which our Lord closes the parable, "Go thou and do likewise," stands on record as a withering rebuke to that narrow-minded selfishness which stops to ask, "Who is my neighbor," and makes the world-wide difference between true Christian beneficence and that charity falsely so-called which is confined to a particular order or caste.

Even this limitation, however, would not be so blameworthy if the doors of these orders were, like those of the church,

opened wide for the admission of all classes. But it is not so. Most of them exclude women, minors, the aged, the poor, lame, halt and blind, those who are not able to pay their dues, or have no visible means of support, the very classes that are likely to become objects of charity; and when those who are members cease to pay their dues, even though unable to do so, they forfeit their claim on the assistance of the order at the very time when they most need it. Thus their boasted benevolence limited as it is to their own members dwindles down into a simple re-payment of what has already been paid for, like any other insurance policy, and that at a very dear rate of premium. An examination of their own reports will show, that while the larger proportion of the vast incomes of some of these orders is expended in mere pomp and show, it is a comparatively trifling amount that goes to the relief of the needy and suffering. The amount expended by one of the smaller branches of the church in this land for really benevolent objects far exceeds that of the strongest and wealthiest of these orders. So that the assertion that the benevolence of these orders excels that of the church is a false and a base slander.

(b.) Let it be remembered also that whatever is done by the members of these societies, even Christian members, redounds to the credit of the order and not to Christ. While the church of God teaches as the law of her Head, the duty of doing good to all men as we have opportunity, and actually exercises through her membership all the benevolence worthy of the name that aims to bless and elevate suffering humanity; yet all the honor of it is cheerfully ascribed to Christ, and not to any man or organization. Our Lord said to his disciples, "When thou doest alms, do not sound a trumpet before thee as the hypocrites do, in the synagogues and in the streets that they may be seen of men: Verily, I say unto you, they have their reward." This is just what these societies do, and doubtless this is one reason why we hear so much more of their benevolence just because the end and object of it is self-glorification. How can a Christian consistently lend his countenance and name to that which detracts from the glory of his Master, and seeks the praise of men and not of God.

(c.) Moreover, in the day of final reckoning only those good deeds that are done in the *name of Christ* and for *his sake* will be regarded as worthy of mention. And measured by this standard, love to Christ and to our fellow men for his sake, all the boasted charity of these orders will be cast out as spurious and worthless, being nothing more than a species of selfish-

ness: "Inasmuch as ye did it not to one of the least of these my brethren, ye did it not to me." Thus the whole influence of these associations, as combinations for selfish purposes, in their selfish morality and selfish benevolence, serves to foster and strengthen this principle of evil in the individual and in society, and so instead of assisting the church it opposes an ever increasing barrier to the influence of Christianity through the church and upon the world at large. For this reason then Christians should have no fellowship with them.

4th. *Fellowship with these societies is inconsistent with that separation from the world which is essential to the Christian character.* This is of itself sufficient and conclusive reason why Christians should not have connection with them. That these societies belong to the world will hardly be disputed. They cannot claim, they will hardly pretend to be of Divine institution; their origin is in the world; the principles of their organization are of the world; their morality and benevolence are worldly; their aims and ends are worldly and selfish, and their membership is largely, and we may safely say predominantly, from the world, composed of all sorts, men of all religions and of no religion at all; Jews, Mohammedans, pagans, infidels, ungodly and wicked men in equally good standing with Christians or ministers of the Gospel. Now there is nothing more plainly revealed in the word of God than this, that the world which lieth in the wicked one is the great enemy of Christ, and that whosoever is the friend of the world is the enemy of God. There is no duty more frequently insisted on in the Bible than that of Christians maintaining a complete and universal separation from the world. In the language of Mr. Moody, "With the Bible open before me I can not see what right any child of God has to go and yoke himself with unbelievers in business or in secret societies, or in any other society. If you say it is to do good, you can do more good without them than you can possibly do by identifying yourself with them; Abraham had more influence over Sodom away up in Hebron than Lot had there in Sodom." This is strong language, but is it not true? The people of Israel were expressly forbidden to make covenants of peace and friendship, or enter into any alliance whether by marriage with the surrounding nations, and nothing was a more fruitful source of corruption and consequent calamity to that nation than the neglect or disregard of this prohibition. The same principle applies to the church of God to-day. The command, "Be not unequally yoked together with unbelievers" has reference not merely, nor even principally to the marriage relation. But from the

reasons assigned it is evident that the injunction applies with special force to just such associations as these fraternities which bring together in the closest bonds of fellowship, friendship and even brotherhood, Christian and infidel, believer and unbeliever, the friends and enemies of Christ: "For what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols; for ye are the temple of the living God." Language could not more strongly impress the relation and duty of the church and its members towards these secret societies. While we are not prohibited from all intercourse with men of the world in the affairs of business, or in those relations of civil society, in which God has placed us, yet neither with individuals nor associations are we at liberty to form covenants of friendship or brotherhood. The attitude of the church to the world is that of constant, uncompromising hostility, and the obligation on the church and its members to-day is just as strict and imperative as ever to maintain a complete and entire separation from it, both in order to preserve their freedom from its corrupting influences and to maintain a testimony against its evils. The voice of Christ which is the voice of duty and the voice of wisdom, cries aloud to every Christian, "Come out from among them and be ye separate, and touch not the unclean thing." "Have no fellowship with the unfruitful works of darkness but rather reprove them;" and only by obeying this voice by the way of requiring her members to abstain from all connection with these societies, can the church of Christ "keep herself unspotted from the world," avoid compromise with its evils, and be free from its corrupting influences and its final condemnation.

Thus I have presented considerations which apply to all these associations, from the very principles of their organization, the force of which every Christian heart will feel and appreciate, and which to every candid mind must appear conclusive: "That these associations, whether formed for political or benevolent purposes, are in their very nature inconsistent with the genius and spirit of Christianity, and church members ought not to have fellowship with them." I have dwelt thus long on this part of the subject because it occupies ground which I humbly conceive has not hitherto received the consideration which its importance demands, and because the considerations presented can be understood and appreciated as well by those outside as by those inside of these orders.

II. THEIR SECRECY.

5th. Another reason why these associations are inconsistent with the genius of Christianity is *because the secrecy which they affect, and to which they bind their members by promise or oath, is unnecessary and so unwarrantable, dangerous, and ensnaring to the conscience, and therefore utterly opposed to that openness and publicity which Christ enjoins on his disciples both by example and precept.* "I ever spoke openly in the synagogues and in secret have I said nothing." "Ye are the light of the world." "Let your light so shine before men," etc.

1. This secrecy is unnecessary for any good and lawful purpose. Let us carefully observe what secrecy is condemned and when. It is not denied that individuals, families and even societies may have secrets which they are not bound to disclose, but these are private or personal affairs with which the public has no concern. These, however, are not private but public associations, claiming public patronage and approval, extending their influence through all the ramifications of the community in which they exist, whether it be a college or society at large; and yet secrecy instead of being the exception is the rule; it is not an incidental but an essential element of their organization.

Nor do we deny that even public bodies, legislative or judicial, whether in church or state, may have private or secret meetings, the proceedings of which it is necessary and therefore lawful and right for good and sufficient reasons to keep secret. But this is a very different thing from being organized on the principle of secrecy, and no more justifies the charge of being secret societies than does the fact, that many of the meetings and proceedings of these associations are public, free them from that charge. We affirm that the secrecy which so universally characterizes these orders is not necessary for any good or lawful purpose where they have the protection of law.

We admit that when the prosecution of that which is good and right exposes to oppression and persecution and there is no protection from the law, then it may be necessary and proper to resort to secrecy for self-protection, as did the primitive Christians, the Covenanters of Scotland, and loyal leagues at the South during the rebellion. But when, as is the case at least in this country now, and as was true in the North during the war, every one can claim and enjoy the protection of law in the prosecution and accomplishment of every good and worthy object, there is absolutely no necessity for secrecy and it is there-

fore wrong. Truth and right under a free government never fear or need fear or shun the light; only that which is conscious of wrong doing seeks to hide itself in darkness. These individuals and societies which have objects in view that are condemned by law or public sentiment, such as the Ku-Klux Klan, the Jesuits, and others, are indeed under the necessity of resorting to secrecy. "He that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved; but he that doeth truth cometh to the light that his deeds may be manifest that they are wrought in God." So that the very resort to secrecy is in itself suspicious, and presumptive evidence of something wrong which will not bear the light. What would be thought of a church or congregation of Christians organized on this principle? Would it not deservedly meet with universal suspicion and reprobation? Even when necessary, such secrecy is undesirable and fraught with many evils. We know how the secret meetings of the early Christians exposed them to undeserved, yet unavoidable obloquy and reproach, as being guilty of the most scandalous and horrible practices; and when the necessity no longer existed how promptly and joyfully they abandoned their secrecy and held their meetings in open day! An imperative necessity alone will justify such secrecy and only during the time such necessity exists. So that the plea that it is necessary to guard against imposition will not avail, seeing such necessity is not imperative, that is, there are other means of guarding against imposition which individuals and societies have employed and do employ with reasonable success without resorting to secrecy. Being therefore unnecessary for any good or lawful purpose:

2. It is *unwarrantable* for any one and especially for Christians. Christ has said: "Ye are the light of the world. No man lighteth a candle and putteth it under a bushel or under a bed but on a candlestick and it giveth light to all that are in the house."

Now there are but two alternatives conceivable, either those things that are kept secret are good and valuable, important to be known, or they are wrong and sinful, or at best trifling and unimportant. In either case secrecy is *unwarrantable*. If they are wrong, if it be "a shame even to speak of those things that are done of them in secret," as was the case with the secret societies in the Apostles' day, and as no doubt is the case with some of them in our own day, such as their indecent and disgusting ceremonies of initiation and also many "hidden things of darkness," which the great day alone will reveal, then

there can be no question as to the Christian's duty not only to have no "fellowship with the unfruitful works of darkness," but rather reprove them by exposing them to the light as many good men have done and are doing, and that too, even though they had promised or sworn to keep them secret. In reference to these the Christian should say: "Oh, my soul come not thou unto their secret; unto their assembly mine honor be not thou united." Even when the secrets are harmless and trifling, while at the same time they pretend to introduce the initiated to the knowledge of great and profound mysteries and valuable and important truths, the obligation of secrecy is unwarrantable for a Christian because it makes him a party to a stupendous fraud, and being deceived himself becomes the occasion and means of deceiving and misleading others.

But even on the most charitable supposition, viz.: that these secrets are what some pretend, important and valuable, worth all the money paid for them, still the Christian may not promise to keep secrets which may be of benefit and advantage to his fellow men, in the face of the express command of the Master: "What I tell you in darkness that speak ye in light, and what ye hear in the ear that preach ye on the house-tops." "Let your light so shine before men," &c. No man or set of men, much less a Christian, has a right to monopolize for their own benefit anything the knowledge of which would be of advantage to their fellow men. Even in reference to inventions in the useful arts, while the inventor has a right to a reasonable compensation for the fruit of his inventive genius, yet he has no right to confine the benefits to himself, nor after such reasonable compensation to deprive the public of the advantage of its knowledge by locking it up in a secret circle or combination. What would be thought of a teacher of science who should pledge all his scholars to secrecy as to the discoveries he had made and communicated to them? Indeed this is the great difference the heathen and Christian civilization, as Wendell Phillips has well remarked in his lecture on the "Lost Arts." While among ancient heathen nations all knowledge or learning in religion, science and the arts, was confined by strict secrecy to select circles, or classes, and so became lost to the world, when their families or classes became extinct, it is the glory of our Christian civilization that what is known to any individual becomes common property to all, and cannot be lost to the world; and what has produced this difference? Simply the teaching of the Author of Christianity, obliging his disciples to be light-bearers to the world, shining as lights in

the world, dispensing to all whatever good or blessing they have received. "Freely ye have received, freely give."

On any supposition, therefore, secrecy in a society which claims and deserves the patronage and encouragement of Christians is unwarrantable, and so inconsistent with the genius and spirit of Christianity. But further—

(8) Such secrecy is *dangerous*. While it is unnecessary and unwarrantable for any good purpose and those whose designs are open and fair will not resort to it, yet we know that those whose designs are sinister and selfish, and who are unscrupulous in the use of means for carrying them out, do find it necessary to cover them up with the veil of secrecy. And this gives them a great advantage not only over the public at large, but also over the honest and unsuspecting members of the society or association to which they belong. On this account it is that political parties can be preserved from becoming corrupt and mighty engines for evil in the hands of scheming demagogues only by subjecting them and their actions to the fullest and most open scrutiny by the public press. On this account it was that the society called Jesuits became so dangerous wherever it was allowed to exist and has been repeatedly suppressed in several countries of Europe, because it became dangerous to the interest of society and the state. Even the church of God if it should adopt the principle of secrecy would undoubtedly in a few years become corrupt and subject to the control of unscrupulous and designing men who could wield the influence of the whole body for the accomplishment of personal, selfish ends. As long as human nature remains as it is, any society, it matters not how good and laudable its object, nor how upright and sincere the intentions of its founders, if organized on the principle of secrecy, will necessarily fall into the hands and under the control of evil-minded, selfish men, who contrive, sooner or later, to obtain the monopoly of the highest offices and places of honor and power and so are able to make use of the resources of the whole order for the accomplishment of their own selfish aims. This might be illustrated by the history of secret orders from the Jesuits down to the latest, and in some respects, most dangerous, the grange. The only security of liberty in the state, of truth and righteousness in the church, the only protection in any society which the many have against the tyranny, the dishonesty and oppression of the few, is by holding those entrusted with official power and influence to the strictest responsibility, requiring them to give frequent reports of themselves and their conduct, to the many. But this

cannot be done in these secret orders, where the inevitable tendency is to contract the widest circle into an ever-narrowing serpentine coil till it reaches the innermost, central ring or clique, called the highest degree, which dominates all others and is itself accountable to none. The only wonder is that the press of our day, which is so jealous or sensitive to the dangers arising from secret rings or combinations in church or state, is so indifferent to the threatening aspect of this growing and deepening cloud of secretism, which at first no larger than a man's hand, now darkens the whole political and moral heavens with its shadow. To us it seems like the fascination of some spell, which, like that of slavery, holds both church and state enchained, until the cloud bursts, as that did in this country, in storm and tempest on our heads. How is it possible that the ministers and members of the church of Christ, who are set as watchmen to give the alarm can without great guilt spare to cry aloud and lift up their voice of testimony like a trumpet against this great and growing evil, to show men their danger, much more lend the influence of their words and example by membership in their orders, to encourage and increase the evil?

(4) The obligation of secrecy, whether by promise or oath, is ensnaring to the conscience, and so contrary to the express command of God: "Thou shalt swear,"—and the same principle applies to a promise—"in truth, in judgment and in righteousness." We are not now referring to the profane character of the oaths which some of these societies impose upon their members, and which will be considered in its place. The evil of the obligation of secrecy is the same whatever be the particular form of the obligation, whether by promise or oath. The Christian ought to be as circumspect in taking any obligation which binds his conscience as in taking an oath. Moreover, the obligation of an oath, if it is an unlawful one (as all these extra-judicial oaths are), is not a whit more binding or sacred than that of an unlawful promise. The addition of the oath is only an aggravation of the sin, involving as it does the guilt of profanity, without changing the principle or character of the obligation. This cannot be too frequently or plainly asserted, because the impression is general, that there is some kind of sacredness in the form of the oath administered, which becomes the more binding, the more solemn and awful the appeals and imprecations with which it is offered. So that those who disregard their obligations even when convinced of their unlawfulness are considered guilty of perjury. This is a

great mistake, as may clearly be seen in the case of Herod, who rashly promised with an oath that he would give to the daughter of Herodias whatever she might ask. Who will say that Herod was bound by such an oath any more than if it had been simply a rash promise? The sin was in taking, not in breaking it. To have disregarded it was his duty; while to keep it involved him in the additional crime of murder without in the least diminishing the original guilt of his conduct, which was the same whether he kept or broke his oath or promise. The sin was in making it, and to keep it after he found that it involved him in doing wrong was only to add to the sin, not only by murder, but also by showing that he had more regard to his own word, or a false sense of honor, than he had to the authority of God. This furnishes a sufficient answer to the common sneer against those who have seceded from these orders and revealed their secrets, that they are dishonored and unworthy of belief, because either they say what is false, or are guilty of perjury in revealing what they have sworn to keep. It is not so. On the contrary those who continue to regard the obligation of secrecy as binding, after they are convinced that it was unlawfully assumed in the first place, are the guilty parties in God's sight, because, like Herod, they pay more respect to their own word, or rather their false notion of honor, than they do to the honor and authority of God's law. It is the keeping, not the breaking of an unlawful oath, or promise, which is sinful in God's sight. Why? Because the taking of it in the first place was the sin, and every moment of continuing it after the sinfulness of it is seen is just a constant repetition of that sin.

Thus the obligation of secrecy, or to obey a code of unknown laws, is ensnaring to the conscience whatever be the form of the obligation, whether by promise or oath, because the Christian is placing himself in a position where for aught he knows, he may be under the necessity of committing sin, either by doing that which he feels to be wrong in order to keep his word, or by violating his word or oath in order to avoid doing it, and no man has a right voluntarily to place himself in a position where he must choose between two moral evils. If such an obligation were attempted to be imposed upon us even by lawful authority, whether civil or ecclesiastical, we should resist it to the utmost of our power as an infringement on our rights of conscience which God has left free from the doctrines and commandments of men. How much more inexcusable is it for any of Christ's people thus voluntarily to surrender the liberty they have in the Gospel, and without any constraint put their necks under this most grievous of all yokes of bondage.

But it may be said that every candidate before joining these orders is assured that his obligation will not conflict with his duty to his God, himself, or his fellow men, and that we have the testimony of many good men that they have found this to be true. It is sufficient to reply to this that we have testimony of many men equally good, that they have found that the obligation does conflict with their duties, as Christians, and accordingly have thrown it off; and so the one testimony will offset, and more than offset the other—just as one positive will more than outweigh a hundred negatives. But even were it otherwise, were there no such conflicting testimony, yet the assurance of any man or number of men, unless they are infallible, cannot justify another in surrendering his own right of private judgment. “Every one must give account of *himself* to God,” and no one who is capable of judging for himself has a right to surrender his conscience any more than his understanding and his will to that of another, unless that other be infallible. Indeed this is the very essence of popery, which subjects the consciences of private members to the priests and of the whole church to the Pope. But as Protestants, we claim that each individual has a right, and is *bound* to judge for himself as to what is right and what is wrong according to the only infallible standard—the word of God. The injunction, “Prove all things,” is addressed to every individual, and no one can comply with it without having submitted what he is called to receive and obey, to the test of God’s word. In this matter we cannot, we dare not, rest our faith on the judgment, or say so of any man or set of men. They may assist us in arriving at a correct judgment as to whether any given action or thing is in accordance with the Divine will. But we repeat, no one who is capable of judging for himself can, without entangling his conscience or surrendering his liberty, accept and act upon the simple assurance of another as to what is right or wrong in any given case, unless he know beforehand and have an opportunity of judging for himself; so that any promise of secrecy, or obedience to a code of unknown laws is utterly inconsistent with the genius and spirit of Christianity and no Christian who has any regard to the purity and liberty of his conscience can lawfully assume such obligation.

Thus we have shown that the secrecy that belongs to all these associations is—

(1.) Unnecessary for any good purpose: (2.) Unwarrantable, incompatible with the character and position of Christ’s followers as lights in the world: (3.) Dangerous to the interests of

society and the purity of the church; and (4.) Ensnaring to the conscience, and so incompatible with each one's personal responsibility to God.

III. ANTI-CHRISTIAN AND PROFANE.

What we have hitherto said applies to all associations or fraternities which impose on their members a promise or oath of secrecy or an obligation to obey a code of unknown laws. The objection we come now to notice, applies with particular force to such societies as the Masonic fraternity which, however, is the mother and model of all of them. While some of them may not be liable to all the objections which we present under this head, yet inasmuch as they imitate many of its anti-Christian rites and ceremonies, they are so far conformed to their model, partake of its characteristics, and must share in its condemnation. Therefore, we say that these associations are inconsistent with the genius and spirit of Christianity and church members ought not to have fellowship with them.

6th. *Because the religion they profess to practice is anti-Christian, and many of their rites and ceremonies are shockingly profane.*

That these societies have a religion is susceptible of demonstration, and is even admitted and exultingly claimed by their own writers and advocates. They have their religious rituals for different occasions, such as funerals, dedications, &c,—call their buildings temples, that is, places of worship; they have their hymns, prayers, altars, priests, some of them even sacraments, and profess to prepare their members for the lodge above, meaning heaven. Now what is this religion? It must be either Christian or anti-Christian; it cannot be neutral or indifferent. That it is not Christian is evident, because the very name of Christ and everything distinctively Christian is studiously and of set purpose excluded from its authorized services. We say *authorized services*, because whatever may be the practice of particular individuals or lodges, different from what is prescribed in their manuals, whether written or oral, can no more be ascribed to the order, than the crime committed by individuals or lodges without the approval or sanction of the society can justly be charged to that society. Now what is the religion taught in their manuals, and prescribed by the authority of these orders as such? We answer, simply bald deism. The God they worship, the Supreme Being whom they recognize is no more the Christian's God, the Triune Jehovah, than he is the God of the Jews, Mohammedans, or pagans. He is an imaginary being in whose worship Jews, Mohammedans, infidels and

pagans, those of the most opposite opinions and beliefs, all, except Christians, can consistently unite. Indeed it is their pride and boast that in their temples and at their altars there is the utmost liberality, where all except Christians, can meet on a common level. We say, "except Christians," because they leave out their peculiarities as Christians, and so cease, for the time to be Christians while officiating or participating in these Christless ceremonies where there is no mention of the name of Christ, no recognition of sin, of atonement, or reconciliation by blood, nothing but a kind of heathen morality and worldly benevolence which their members are taught to believe will commend them to God and procure them admission to heaven or the lodge above. Thus in the language of the prophet Ezekiel, 43:8 verse: "In their setting of their threshold by my thresholds, and their post by my posts, and their wall between me and them, they have even defiled my holy name by their abominations." If, as is claimed in some of their degrees, there is anything introduced peculiar to Christianity, it is only by way of imitation or caricature, producing a kind of mongrel mixture of paganism, Judaism, and spurious Christianity, which like the religion of the colonists of Samaria is even worse than pure deism. This compromising of truth with error, of Christ with Belial, of the temple of God with idols, is the worst form of anti-Christ, and renders the religion of these societies near akin to popery, if indeed it is not even worse. How any minister, or member of the church of Jesus Christ can lend his countenance or encouragement to such a religion, even by his presence, much more by officiating, or taking part in such ceremonies, mis-called religion, so dishonoring to his Master and directly opposed to the very primary and fundamental principles of our holy religion, *is, and must forever remain a most inexplicable mystery!*

We have said that many of their rites and ceremonies are shockingly profane.

1. They profess the name of God by ascribing those titles to their officers which belong peculiarly to God and Christ, such as Most Excellent High Priest, Most Puissant Potentate &c.

(2.) They profane the solemn ordinance of the oath, which is only properly observed when administered first by lawful authority, second on a lawful occasion, and thirdly for a lawful purpose, not one of which essential conditions can be found in the oaths which these societies presume to administer, as might be easily shown if space permitted.

(8.) They profane the Bible by perverting its meaning, and using the Book for purposes for which it was never intended. The employment of it as a symbol of Masonry, as an instrument to swear by, and carrying it in processions along with the sword of the civil magistrate can only be regarded as a superstitious, unwarranted and so profane use of that holy book. Their extracts and quotation from it in their lectures and elsewhere, are often garbled, mutilated, and most grossly perverted and profaned by leaving out the name of Jesus Christ wherever it occurs, and applying what has sole reference to him and his church, to their own orders. This can be easily verified by an examination of any of their authorized manuals.

Finally: The most sacred symbols of the Divine presence and divine worship are employed in such a way as can only be regarded as idolatrous and profane. Thus we find among the furniture of some of their lodges the ark of the covenant, the breastplate of judgment, Aaron's rod that budded, the brazen serpent, the white stone, the altar of incense, and many others, which where it was lawful to use them, were to be handled with the utmost reverence, and the imitation of which was forbidden under the most dreadful penalties: and yet which are now by these societies imitated, caricatured, and used for purposes for which they were never intended, with a blasphemy and profanity that is absolutely appalling. These things are done in their public processions, funerals, dedications and celebrations of various kinds, in the light of day, and in the face of the sun. Alas! that we should have to say it; with the silent consent or the active co-operation and unblushing approval of those bearing the name of Christians and even Christian ministers!!! And if these things are done in the green tree what may we suppose is done in the dry—in their secret conclaves, in their chambers of imagery where like those seen by the prophet Ezekiel, as recorded in the 8th chapter of his prophecy, they are found worshiping toward the east with their backs to the temple of God; i. e., worshiping the sun, and where, as we are gravely informed by some of their writers the worship of Tammuz and the Greek Adonis is revived under the name of Hiram Abiff! If a heathen temple were erected in our midst, alongside of our churches, with its sacrifices and ceremonies of idolatrous worship, it would excite such horror and indignation in a Christian community as would loudly clamor for its removal or destruction. But we have among us all over this Christian land, close beside our churches, built at vast expense, temples rivalling in splendor that of Solomon, where a worship is main-

tained as truly and really idolatrous as that of ancient Greece or Rome; and yet the churches of God are either indifferent spectators or active abettors! "Tell it not in Gath!" Is it any wonder that some of us feel, like Paul at Athens, our spirit stirred within us, to cry out with voice and pen against this great, growing idolatry, and especially to say to Christians, "Come out from among them and be ye separate and touch not the unclean thing." "Have no fellowship with the unfruitful works of darkness, but rather reprove them." "For what fellowship hath righteousness with unrighteousness? or what communion hath light with darkness; and what concord hath Christ with Belial; or what part hath he that believeth with an infidel; or what agreement hath the temple of God with idols?"

Considering therefore the principles of selfishness which characterize all their organizations, their secrecy, and their anti-Christian and profane character are we not warranted in saying that they "are inconsistent with the genius and spirit of Christianity and church members ought not to have fellowship with them."

SECRECY
IN ITS RELATIONS TO
THE FAMILY, THE STATE AND THE CHURCH.

—ADDRESS OF—

Rev. M. S. DRURY,

—BEFORE THE—

Iowa Anti-Secrecy Association

—AT—

WESTERN COLLEGE, IOWA.

April 26th, 1876.

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SECRET

IN ITS RELATIONS TO THE FAMILY, THE STATE, AND
THE CHURCH.

*Address of Rev. M. S. Drury, before the Iowa Anti-
Secrecy Association, at Western College,
Iowa, April 26th., 1876.*

Secret societies are enemies to the social compact, the state and the church. Socially men are brothers—"made of one blood to dwell on all the earth." The ties of brotherhood are therefore universal and inalienable. Neither selfish nor circumscribed.

Sworn or solemnly pledged systematic secrecy of one part of a community invades the rights of other parts, and disturbs the friendly relations between them, and therefore becomes revolutionary.

True friendship is essential to prosperity.

All the members of a community are in some way dependent upon each other by natural relations. But these true relations are broken when one part meets in seclusion and darkness from time to time, without the consent of others, equally interested; no matter what the avowed object, nor how smooth the apology may be. Just suspicion rests upon the acts which are hid, especially when criticism is shunned and investigation forbidden.

1st. The family is most nearly and sacredly bound together with ties of equal interest and tender affection. Who is too dull to see that these ties are weakened when the husband and father arbitrarily withdraws from the loved home to attend the lodge, and returns with sealed lips. Yes, it is arbitrary to go where wife and children are forbidden by darkened windows, locked doors, and palsied tongue. There is not one well informed and true wife in a thousand that will be satis-

fied with the frequent absence and doubtful associations of her husband. If indeed she is his equal, and not his slave, she has a perfect right to accompany him, and to know for herself the character of his associates, and the quality of his actions. The Freemason's mouth is nailed shut from his own wife; and the nail is tightly clinched with the penalty of death!

Even the grange obligation enjoins perpetual secrecy under a penalty of eternal expulsion and everlasting disgrace! No allowance for change of views, nor is there any provision for mercy. Will these things foster friendship and promote domestic and social happiness? It is not wonderful that men keep their families in ignorance of their lodge connections as long as possible, and often at the expense of truth. May not many of the divorce cases be traced to grievances occasioned by the virtual breaking of marriage vows in lodge connections?

But what of the example of lodge men who are often absent when home burdens and sympathies are needed? The children are approximating manhood and womanhood. As the father keeps late hours and doubtful company, why may not they? Is the safety and happiness of the social compact fostered by open and wise example, or by one of doubtfulness and proscription? When asked by a Freemason my objections to Masonry, amongst other reasons was given this one: that the marriage vows were morally broken by Masonic obligations. After hearing the arguments in the presence of his family, he retired; when the wife said with interest and deep emotion, "You have touched my husband in a tender spot. Now do all that you can to save him."

2nd. Does secretism interfere with the duties we owe to the State? Good citizens will be law-abiding. They will also produce as much as they consume. The best of citizens will produce more than they consume. Will Freemasonry bear the test of these plain truths?

The testimony of Daniel Webster is of undisputed merit. In a letter dated Boston, November 20th, 1835, he said, "I have no hesitation in saying that however unobjectionable may have been the original objects of the institution, or however pure may be the motives and purposes of the individual members, and notwithstanding the many great and good men who have belonged to the order, yet, notwithstanding, it is an institution which in my judgment is essentially wrong in the principle of its formation; that from its very nature it is liable to great abuses; that among the obligations which are found to be imposed upon its members, there are such as are entirely incompatible with the duty of good citizens, and that all *secret associations*, the members of which take upon themselves extraordinary obligations to one another and are bound together by secret oaths, are natural sources of jealousy and just alarm to others; are especially unfavorable to harmony and mutual confidence among men living together under popular institutions, and are dangerous to the general cause of civil liberty and good government. Under the influence of this conviction it is my opinion that the future administration of all such oaths, and the formation of all such obligations, should be prohibited by law." The good sense of every American concedes the truth of these arguments of Mr. Webster.

It follows therefore that secret societies are enemies to civil government, and should be abandoned. An institution is known by its laws, "The virtue indispensably requisite to Masonry," (says the Craftsman, page 216) "is secrecy."

I will quote part of the oath of a Master Mason: "I will keep a brother's secrets as my own, when committed to me in charge as such, murder and treason excepted. I furthermore promise and swear, (or affirm) that I will not be at the making of a woman a Mason, a young man under age, an old man in dotage, an atheist,

madman, or fool, knowing them to be such. That I will not wrong a *brother*, or deprive him of his good name, or suffer it to be done by others, if in my power to prevent it; but will apprise him of *all approaching danger*, so far as it shall come to my knowledge. That I will not violate the chastity of a Master Mason's wife, daughter, sister or mother, knowing them to be such."

Now it is seen that this oath obligates the initiate to befriend his brother in all crimes less than murder and treason, by keeping them securely in his own breast, and apprising him of all approaching danger.

The Craftsman further says, on page 216, "That so great stress is laid upon it—secrecy—that it is enforced under the strongest penalties and obligations." He also swears "not to wrong a brother nor deprive him of his good name." But it is no Masonic offense to defraud and slander those who are not Masons. And is there not a general license given by necessary inference to all Master Masons to abuse all women excepting only relatives of Master Masons, and even them only when known to be such? Does not this excel Mormonism, and drive civilization back to the dark ages? The license here given is more corrupting than treason, and the crime committed under this license often as cruel as murder! Let no Freemason complain of licentiousness; seeing his very oath by forcible implication, inaugurates and protects libertinism!

But the Royal Arch degree must be examined. In this degree the candidate swears to assist a brother Royal Arch Mason "When in *any* difficulty, and to extricate him from the same, whether he be right or wrong," under the penalty of having the skull smote off and the brains exposed to the scorching rays of the sun. See J. Q. Adams' Letters on Freemasonry, pages 328 and 329. Can good citizens take these obligations, add the weight of their influence to the fraternity *continually*, and remain good?

The question may be asked, "Are there not some good traits about Masonry?" Yes, it may be answered; at least there is a gloss about it that looks well from a distance. A Masonic clergyman said to me lately: "Take away the help given to Mason's widows and orphans, and you take away all that is valuable in Masonry." But is this not Christianity to care for the unfortunate? It is therefore stolen by the fraternity and used for the purpose of advantage, and is therefore selfish. Benevolence is a Christian and not a Masonic virtue.

View the institution in the light of an insurance company and it has no claims to public favor. There may, however, be a small return to the families of a few of the many dollars previously paid into the lodge. That it is a poor insurance company may be judged by the following figures: "We will suppose that there are one million of Apprentice Masons; eight hundred thousand Masters; four hundred thousand Royal Arch Masons, and twenty thousand Knights; and that they all paid the regular fees for the degrees. The sum would be twenty-two million five hundred thousand dollars. The annual interest of this enormous sum at seven per cent. would be one million five hundred and seventy-five thousand dollars. This would give fifteen thousand seven hundred and fifty persons each one hundred dollars annually." I do not know the number of Masons in these degrees in the United States. If the estimate is too large we need not be confined to this country. Now I do not believe that one-tenth of this interest ever returns to the widows and orphans of deceased Masons, and to poor and afflicted members. In this estimate no account has been made of the heavy and continued cost of dues, for regalia, balls, feasts &c., &c. Legitimate insurance companies pay altogether better, without the demoralizing and dangerous nature of extrajudicial oaths and penalties. And besides, many of

the members so drain their purses, that they are unable to do a good citizen's share in meeting the common demands of suffering humanity. If upon the whole, the institution were a good one, could her friends not point to her schools, colleges, universities, orphans' homes, asylums, hospitals, temperance, literary and reform societies; and to her libraries, her literary and scientific works; her works of art and industrial enterprises. Millions upon millions of money have been paid into the coffers of the lodge; and where are the good fruits? Where!! Does the lodge strike dividends and pay back even one per cent. upon her large capital stock? May not the vast sums in her vaults and under the control of her despotic Grand Masters, be now held and employed as a most dangerous political corruption fund? Great danger to the State and to individuals may be found in the power of the lodge, to enforce her persecuting and bloody penalties.

One of the highest Masonic authors, Dr. Mackey, in his Lexicon page 183, says : "*The government of a Grand Lodge is completely despotic. While a Grand Lodge exists its edicts must be respected and obeyed without examination by its subordinate lodges.*" "To illustrate"—says the Rev. James Williams, a seceded Master Mason, at Elk Point, Dakota, in a sermon preached in the M. E. church, August 11, 1875,—“If the Grand Lodge of this Territory should see fit to send an order to Elk Point, stating that I was dangerous to the prosperity of the order, and that they must execute Masonic penalties upon me, they must do it and take my life, or violate their sworn obligations!”

Behold also the dangerous power that may control the rank and file of the Masonic body. Mackey and Chase—both reliable Masonic authors—say : “The power of a Master in his lodge is absolute.” “No appeal from his decision to the members of his lodge can be taken.”

By turning to Chase's Digest of Masonic Law, we find the following astonishing applications of the most dreadful power of the Grand Lodge over Masons and their property. See on pages 22, 28, 36, the following :

"1st. To 'erase,' 'extinguish,' or destroy, any local lodge at pleasure.

2nd. To tax lodges, and individual Masons, at its discretion; pages 24, 448.

3rd. To withdraw the charter of any local lodge, and confiscate and seize all its money, property, papers, &c.; pages 121-2.

4th. To expel individual Masons from the craft; page 22.

5th. To inflict punishment on Masons without restriction; page 22."

Such power must be dangerous in a high degree, and imperil the dearest interests of citizens of the State. But the selfishness of Freemasonry and its anti-republicanism may be seen by reference to the oath of the Royal Arch, as seen on page 142, Light on Masonry. Here the candidate swears "to promote a Royal Arch Mason's political preferment in preference to another of equal qualifications." This favoritism undermines merit and equality at the expense of republicanism. Abraham Lincoln said in a speech, I think delivered in 1859,—"That slavery cannot long exist in a republican government." And he might have said that the *grinding slavery* of the lodge cannot long live in an enlightened and purely republican government. There are now in the American Congress eighty-three ex-rebel and military officers. How did they rise so soon from their bed of treason! I lay the *blame* at the *door* of the *Masonic lodge*. The many wings to its army, with its well-drilled and intriguing officers, clothed with the power of despots, and with the cunning and treachery of devils, control the ignorant masses, and the polls declare *eighty-three rebels to be loyal members of Forty-fourth Congress!* These

are grave charges. But we have good reason for them. In 1826, a man, while engaged in writing and publishing, in accordance with his constitutional rights, was deprived of "life, liberty, and the pursuit of happiness." The loyal North saw the *real character*, and felt the *danger* of Speculative Freemasonry; and fifteen hundred lodges suspended, and forty-five thousand members left the lodges. Masonic secrets were published to the world, conventions of seceding Masons were held, and declarations of independence from Masonic despotism were signed, and pledges of increased loyalty to the State were made; and it is not too much to say that the best men of the order left it and returned no more. But in the slave States the despotism of slavery and Masonry being united in selfish interest, sympathized with and strengthened each other until they felt able to either *rule or ruin the nation!* Hence the rebellion of 1860. I wish here to notice some of the other secret societies as auxiliary to Masonry, and the way the master lodge controls the children as so many servants. The Independent Order of Odd-fellows was organized by a refugee who escaped the gallows in England—in a garret in Baltimore. See *Light on Masonry*, page 443. Chambers' *Encyclopædia* says: "Thomas Wildey instituted Washington Lodge No. 1, in 1820; getting charter from York Lodge, Preston, England. But in 1826 another charter was obtained granting to the Grand Lodge of the United States sole jurisdiction over the Order in this country." Do Odd-fellows know or ever tell the date and circumstances of their origin?

When the terrible damage was done to Masonry by the murder of Morgan and abuse of Miller, his publisher, in 1826, Masons were known to have resolved on "being quiet for about 20 years." Before the 20 years were quite up the Sons of Temperance were organi-

zed. If this society had been instituted by a patriot or Christian for a benevolent object only, and not by Masons, to catch the unsuspecting in their net and thereby shut their mouths to complaint against the parent lodge of Masonry, it would not be difficult to get the early history of the "Sons." The Independent Order of Good Templars was organized in Ithaca, N. Y., by Nathaniel Curtis, July 21st, 1852, with sufficient change from the "Sons" to attract attention and give further drill and respect to secretism. As the "Sons" were a *success* the Good Templars' origin given would now be valuable. The Knights of the Golden Circle, and several other secret orders have since been organized over the country, South and North, without much difficulty, since the injured character of Masonry in 1826 has been partially healed by the temperance orders more especially. The civil war was concocted by slave-holding Freemasons and their sympathizers North as well as South; and the loss of blood and treasure—it may be—should be charged to the lodge rather than to slavery! The head grows weary and the heart sick when we view the suffering and death of a million of this nation's most healthy and most promising young men! But what is the nation's history since the war? The rebels conquered, and the rights of the people restored and respected? No! there have been more than five thousand murders in the southern States since 1865, and the machinery of persecution and death is still revolving. To aid this bloody work, the Ku-Klux, White League and grange have been instituted—by men outside the secret orders do you say?—or by rebel Freemasons, with enough of her members in each to govern with absolute certainty in the South, and to control many districts in the northern States?

Is there a secret society in America, of any note,

that Masons do not or cannot enter and, directly or indirectly, control?

The grange was invented in the South in 1867, and planted in the North in 1868. The seed taking root in Minnesota, it grew there without the suspicion of many good men as to the character of its southern parentage and the nature of the work designed for its northern children. Hence many good people in the North have been unconsciously doing dirty work for the aristocrats and demons who imprisoned, starved and killed their dearest relatives in the rebellion! All societies, having binding and perpetual obligations of secrecy, however beautified by paintings and bewitching promises are either invented by Freemasons directly or indirectly, or may be entered by them, and finally be brought under their easy control.

Look again at the Grand Lodge of Masonry! "Its power is absolute:" Mackey's Lexicon, page 183; and to the promise and oath of the Masters of subordinate lodges when inaugurated, who agree "*strictly to conform to all edicts of the Grand Lodge*" Now, I ask, is it not weakness and folly to suppose that the Grand Master of the Grand Lodge of any of the States, with his, and all his predecessors' experience and knowledge, since the first lodge was set up on the continent in Boston, in 1736, does not know his own children? *And being clothed with the absolute power of a despot, can he not govern them?* Unless overruled by Providence as in the late rebellion the time is near when Congress will pay to the South the fifty million dollars already claimed as damages to rebel property by Union and confederate soldiers, and in less than ten years, the whole of the rebel war debt will be assumed by the United States government. "God save our country!" Awful responsibilities are upon this nation. Mr. President, I will

close this part of my lecture by quoting the words and adopting the sentiments of Wm. H. Seward, which he delivered in the United States Senate in 1855.

"Secret societies, sir! Before I would place my hand between the hands of other men, in a secret lodge, order, class, or council, and bending on my knee before them enter into combination with them for any object, personal or political, good or bad, I would pray to God that *that hand* and *that knee* might be paralyzed, and that I might become an object of pity, and even the mockery of my fellow men. Swear, sir! I, a man, an American citizen, a Christian, swear to submit myself to the guidance and direction of other men, surrender my judgment to their judgment and my own conscience to their keeping!

No, no, sir! I know quite well the fallibility of my own judgment, and my liability to fall into error and temptation. But my life has been spent in breaking the bonds of the slavery of men. I, therefore, know too well the danger of confiding power to irresponsible hands, to make myself a willing slave!"

3. Of the dangerous character of secret societies the church has most to fear. The health and growth of the Christian religion depend upon the purity and intelligence of her friends. These friends must be awake and active; for it is "while men sleep the enemy sows tares." The holy office and power of the church of Jesus Christ must be conscientiously regarded by good men. True morality rests upon the basis of Christianity; nor can a republican government long exist without her support. Every institution either supports or tends to cripple the church of Christ. "No man can serve two masters." There is but "one faith and one Lord." Truth admits no neutrality nor compromise. By these truth-tests men and institutions will either

stand or fall; and "by their fruits ye shall know them." What is the nature of Speculative Freemasonry as viewed from a Christian standpoint, and as shown by standard Masonic authors? But before giving testimony here let this proposition be made: If Freemasonry be a religion and claims saving power without the Lord Jesus Christ, then the conclusion will be inevitable that it is the rival of Christianity and the enemy of mankind. Albert G. Mackey, Past General Grand High Priest, Perfect Prince Freemason, &c., says in his Lexicon, page 404: "The religion of Masonry is pure theism, on which its different members engraft their own peculiar opinions; but they are not permitted to introduce them into the lodge." Daniel Sickels, Knight of the Brazen Serpent, Prince of Mercy, &c., says in his Monitor, page 34: "The common gavel is an instrument made use of by operative Masons to break off the corners of rough stones, the better to fit them for the builder's use; but we, as free and accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of *all the vices and superfluities* of life, thereby fitting our minds as living stones for that *spiritual building*, that house not made with hands, eternal in the heavens." "Hail, Masonry divine. Thou art divine."—Sickels' Monitor, page 144. "All the ceremonies of our order are prefaced and terminated with prayer, because Masonry is a religious institution:" Mackey's Lexicon, page 371. Salem Town, as quoted by Rev. C. G. Finney, says: "Every good Mason is of necessity truly and emphatically a Christian: and is assured of his election and final salvation." In Sickels' Monitor, page 78, you will find this, in summing up the first three degrees: "These three degrees thus form a perfect and harmonious whole, nor can we conceive that *anything* can be

suggested more which the soul of man requires." "A Mason, who, by living in strict obedience to the obligations and precepts of the fraternity is free from sin!" Mackey's Lexicon, page 16. These quotations are sufficient to establish the fact beyond a doubt that Freemasonry is regarded by its best authors as a religious and saving institution, and that, too, without Christ or the Holy Spirit.

In the degree of the Knights of the Christian Mark, Knights of the Holy Sepulchre and in the Holy and Thrice Illustrious Order of the Cross, the name of Christ is used. These degrees having been added professedly for the benefit of Christians, we will see how much of Christianity they contain. On page 188, *Light on Masonry*, you will find a recognition of his Holiness, Pope Sylvester, and on page 199, you will find the candidate swears, "by the blessing of God, to punish the violator of his obligation, by pointing him out as an unworthy vagabond; by opposing his interest, by deranging his business, by transferring his character after him wherever he may go * * * during his whole natural life." A further penalty is annexed to the violator of his oath of having a spear thrust into his left side! You will remember that these Christian degrees are reached through all the lower degrees where Christ is rejected. Now is it possible to reject Christ in some degrees and accept him in others, when all the degrees are bound together with death cords? Is it Christianity to persecute a seceding brother during *any part of his natural life*? That Masonry still professes to save men may be seen by the funeral sermon on the death of Mr. Gerhart, preached by Rev. Mr. Lease, and published in the "*Marshall Times*" of Marshall county, Iowa, March 16, 1876. To the fraternity in large numbers, Mr. Lease said, "Let me urge you to live as just and upright Masons; then shall you not fear to enter the door of death; for our faith having purified our hearts working by

love * * * we shall be safely moored, ready to welcome death as a kind messenger set from the Supreme Grand Master to translate us from the imperfect to the all-perfect Lodge above." The deceased was a Mason but made no profession of the Christian religion.

The testimony of seceding Masons is of the very best character. On the 4th of July, 1776, fifty-six good and brave men declared thirteen British colonies to be "Independent States"; and on the 4th day of July 1828, at LeRoy, N. Y., one hundred and three equally good and brave men severed their allegiance from the Masonic institution and declared to the world their abhorrence of the laws and usages of the order and their final separation from it; and for their security pledged to each other their lives, fortunes, and sacred honor. See *Light on Masonry*, pages 314 to 320. Is not the testimony of these men the very best human testimony? It was voluntary on their part; but the result of convictions of duty to God and their country. It was given also at the risk of Masonic penalties, to which they made themselves liable, and which the bad men yet remaining in the lodge might execute. Now these witnesses testify the following: See *Light on Masonry*, pages 317-318:

"It (Masonry,) blasphemes the name, and attempts personification of the Great Jehovah. It prostitutes the sacred Scriptures to unholy purposes, to subserve its own secular and trifling concerns. It weakens the sanctions of morality and religion, by the multiplication of profane oaths, and an immoral familiarity with religious forms and ceremonies. It destroys a veneration for religion and religious ordinances by the profane use of religious forms. It substitutes the self-righteousness and ceremonies of Masonry for the vital religion and ordinances of the Gospel. It promotes habits of idleness and intemperance, by its members neglecting their business to attend to its meetings and

drink its libations. * * * An institution thus fraught with so many and great evils, is dangerous to our government and the safety of our citizens, and is unfit to exist among a free people. We, therefore, believing it to be a duty we owe to God, our country, and to posterity, resolve to expose its mystery, wickedness, and tendency, to public view, and we exhort all citizens who have a love of country, and a veneration for its laws, a spirit of our holy religion, and a regard for the welfare of mankind, to aid us in the cause which we have espoused, and appealing to Almighty God for the rectitude of our motives, we solemnly absolve ourselves from all allegiance to the Masonic institution and declare ourselves free and independent."

I now turn to the false claims of the order as to its antiquity. Surely if men tell and practice deception and falsehood, their claim to Christianity is destroyed. Now call attention to the many times Masonic orators and writers have claimed that Noah, Abraham, King Solomon, St. John, and many other ancient worthies were Freemasons. I give an incident. In a respectable town of near three thousand inhabitants, and in a church, were gathered friends to pay a tribute of respect to a deceased Knight Templar. Several hundred others were present, including Knights with their swords, who occupied the altar, and other Masons in the rear, but without war weapons. This gathering was within the present century; it was in the year 1875. At the close of the solemn funeral sermon, I heard the preacher say these "*weighty words*:" "*Now brethren of the fraternity I hope you will imitate the example of your first Grand Master, King Solomon!*" It has long since been abundantly proven that Speculative Freemasonry dates no farther back than Apple-tree tavern, London, 1717. But not till 1875 did any noted orator venture to tell the truth as did Prof. T. S. Parvin, P. G. M. and G. Secretary of the Grand Lodge,

and G. orator of Grand Commandery, at Keokuk, before the Grand Commandery of the State of Iowa. He said that "Adam and Enoch and their long line of successors, ante and post-diluvian, are perfectly free from the sin and odium the anti's would attach to the 'Morgan-killers' of the 19th century. Even Solomon was no Mason, with all his wisdom great as it was, he knew no more of the mysteries of Freemasonry than the Queen of Sheba, who came from afar to adore his wisdom and the temple he built. . . . Nor is there any evidence, however faint, to prove that either of the St. Johns, were Masons, beyond the wish that it were so. . . . Nor is it true that all the Presidents from Washington to Grant included, were or are Masons. The first was, the last is not. And what would the spirits of those Anti-masons, the elder and younger Adams, and VanBuren, and Fillmore say to the cruel accusation, could they but wing their way back to the earth and throw back the *lie* in the face of their *falsifiers*. It is true, however, and the truth ought to be told, that Arnold, the single traitor of his age and country, was a Mason. The institution of Freemasonry did not originate among the Jews, nor even in Asia. It sprang, according to the best evidence in Europe. . . . The oldest Masonic book in existence is not two centuries old." I have thus quoted this extract from a prominent Masonic orator to prove this fact, that Christian men who unite with the order, sanction its false claims to venerable antiquity, deceive the uninformed, lend their sacred influence to the publication of falsehoods, place themselves with the enemies of truth, and thereby forfeit all just claim to intelligent Christianity.

In the light of this and other testimony, what respect should be given men and institutions that claim Solomon and St. John with the great and good men of modern time as worthy Freemasons? What, alas, be-

comes of the ceremonial falsehood of killing and raising Hiram Abiff? But when we view the laws of Masonry as prohibiting, under fearful penalties, the work of evangelical repentance, its character becomes more awful still. Mistakes and crimes result from universal depravity; but God graciously pardons the penitent through his contrition and the confession of his faith in Christ, and makes him an heir of glory. Wounds, too, are healed between offended brethren by mutual confession of faults one to another. This is God's order. Freemasonry cannot hinder conviction nor contrition but forbids confession of a brother's crimes when known as Masonic secrets, under the penalty of death! We will suppose a brother Royal Arch Mason steals \$500 of his neighbor. The theft may be known to a professor of the Christian religion who has promised "to keep his secrets and to extricate him from any difficulty, whether he be right or wrong, murder and treason not excepted." Now suppose it be surmised that this man knows of the whereabouts and crime of his brother Mason, but has been quiet. He is however brought into court as a witness in behalf of the state. The thief has been arrested on suspicion and brought into court. The case is now called—this witness is sworn to tell the whole truth and God is appealed to as a witness of his integrity. He is asked, "Do you know this defendant?" He answers "Yes, sir." "Do you know anything about him stealing \$500 from Mr. A?" Now comes the test! He has taken two oaths precisely opposite each other. Already his conscience is bent, and now it must break by the threatened hammer of death; and the witness actually *swears that he knows nothing of the stealing*. It must be acknowledged that he has been true to his Masonic obligations; but where is his Christianity? He is now perjured before the civil law; and however deeply his conscience may convict him, and however contrite he may be, even on his dying bed, he dare not confess

his sin to the civil authorities; nor to his own wife, that he may possibly die in peace, without breaking his Masonic obligations. Masonry by the parent society, or any of its white-washed children, operates dangerously to Christian union and fellowship. While it is right to mingle freely with men of the world, and engage in commercial transactions with them; and while it is duty to do good unto all men as we have opportunity, it is not allowable to hold *religious fellowship* with infidels. To worship with unbelievers, and call them brethren as in the lodge, is to damage both the good and bad; because it is a compromise in which the good suffer by recognizing principles which the Bible condemns. It also injures wicked men by the approval given by virtue of their association with the good, in which the idea that God is well pleased with the false doctrine and false worship, gradually but *necessarily obtains*. Thus the wicked obtain a false hope. Hence the reason why so very few Freemasons, and especially those in the higher degrees, ever become the meek and lowly follower of the Lord Jesus Christ. To Christians the Scriptures are authority on all questions of duty. God commands Christians "to have no fellowship with unfruitful works of darkness, but rather reprove them." Again, "Be ye not unequally yoked together with unbelievers. For what fellowship hath righteousness with unrighteousness; and what communion hath light with darkness? And what concord hath Christ with Belial? And what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols. Wherefore come out from among them and be ye separate." Christians by the authority of these Scriptures are positively forbidden to HAVE, or to *hold religious communion* and FELLOWSHIP with *wicked men*! These apply with great force to all secret societies. For all such are forbidden by Bible precept and by *implication*. Christ is the moral centre of all pure fellow-

ship. Christ is the *only* Rock cleft, the only Door open, the *only* Truth given whereby men must be saved. Let *me* believe in Christ, and sing with the poet: "In my hand no price I bring; simply to the cross I cling," and I am happy. After all be said that can truthfully be spoken against secret associations of men, the fact that these institutions virtually deny Christ and his atonement, is the most awful fact ever written! What would some of the results be if all Christian professors would break their connection and withdraw their fellowship from all secret associations, and do as Paul commanded, "*Reprove them?*" Well, the lodge alone would bear the blame of defeating the ends of justice in our courts, and of persecuting honest seceders, and worthy opposers; whereas every species of crime now committed against the secret compact, the state and the church, because of the oaths, the ceremonies, the deceptions and the intrigues of the lodge, is necessarily shared by church members who belong to the lodge. The time would then be near when all who now speak well of secretism, and thereby become accomplices in the crimes of lodge persecutions and murder, would see their folly and wickedness, and bear testimony against it. There would speedily be a closer union between different branches of Christ's church; a much-needed object. There are ministers and members in all of the orthodox churches who cannot with all their charity, fellowship those who have taken oaths of which John Quincy Adams says "a common cannibal would be ashamed." So many of Christ's professed friends have gone into these Christless institutions, that those who know their so-called secrets, look with just suspicion upon strangers until their whereabouts are known. It is a great happiness as well as blessing to unite with different denominations of Christians in evangelical work. But when it is known that even ministers professedly employed in such blessed work for Christ, "who in se-

cret said nothing," have been stripped, haltered, blindfolded and blasphemously sworn, how is it possible to preach, pray, or sing with such men? Were these things all taken out of the way, would not Christian denominations and individual hearts flow together? And thus united would it be too much to expect the speedy conquest of the world to Christ, the ushering in of the millennium, with the sweetest sentiments and purest melodies of men and angels, "Glory to God in the highest, Peace on earth and good will to men."

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THIRTEEN REASONS
WHY A CHRISTIAN SHOULD NOT
BE A FREEMASON.

—BY—

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THIRTEEN REASONS

WHY A CHRISTIAN SHOULD NOT BE A FREEMASON.

I. BECAUSE Freemasonry *strips* man of his *manhood*. It is not only silly, but positively degrading for any man and especially for a Christian man, to allow himself to be led into the lodge-room, half-naked, blind-folded, and with a halter around his neck. Who, that is possessed of the spirit of a man, would not be ashamed to appear in public in such a ridiculous plight? If seen by the outside world in this degrading condition, would he not be ashamed ever after to hold up his head? He, who can submit to such degradation, has lost much of the spirit of a man; and this is the opinion of Masons themselves, when honest enough to express their feelings. Samuel D. Greene tells us that the candidate "is put through a course of preliminary nonsense, offensive to his moral sense, and degrading to his manhood."*

II. Because Freemasonry *enslaves men*. Once initiated a man is no longer his own master; the fraternity hold him, and control him, and claim the right so to do. He must go and come at their bidding, at any hour of the night, and must execute their every command, at the peril of his own life. He is bound, by the most terrible oaths and penalties, to "obey all regular signs and summons, given, handed, sent, or thrown to him by the hand of a fellow Mason." The thing required of him may be positively sinful; it may be *murder or treason*; yet he must obey. Henry L. Valance, one of the three men who murdered William Morgan, tells us that, when he discovered the fatal letter on the slip of paper, which he had drawn, he "*started back in horror*;" and that his "first thought was to turn and fly;" and that he

*"The Broken Seal," page 25.

was prevented from doing so only by the fear of being treated by his comrades "as they were about to treat Morgan."* Is not this slavery of the worst kind? Should any man, but especially any Christian man, ever place himself in circumstances where he may be compelled to do what he knows to be sinful? Surely not!

III. Because Freemasonry takes away from man *liberty of conscience* and *liberty of speech*. In the act of initiation liberty of conscience is surrendered; the candidate leaves it to another person, and he perhaps a Deist or a Jew, to judge for him what will, or what will not interfere with his "politics and religion." Should any man do this? But especially should any Christian man, a man who believes that God alone is Lord of the conscience, ever do it? Nor is this all. With liberty of conscience, freedom of speech is surrendered. The doings of the lodge, and the working of the Order in general, may be of such a character as to shock his sense of right and wrong, yet he must not express a word of disapprobation. He may know of deep laid plans of *murder* and of *treason*; but he dare not reveal them, nor do anything to prevent their execution, without placing his own life in jeopardy. In proof of this the reader is referred to the oaths taken by Freemasons as published in "Light on Masonry, by Eld. David Bernard," a book which should be in the hands of all.

IV. Because Freemasonry *profanes* the *ordinance* of the *Oath*. There is not an oath taken by this, nor by any other oath-bound secret society, but what involves a breach of the Third Commandment. In all of them there is a taking of the name of God in vain. The Oath is an ordinance of God; and a lawful oath is a part of religious worship; Deut. x: 20. To be lawful, there must be something in the nature of the case demanding the solemnity of an oath, and the oath itself must be lawfully administered, either by an officer of the Church, or of the State in his official capacity; and the person swearing must swear intelligently, knowing what he declares to be true, and what he binds himself to perform to be

*Confession of Henry L. Valance, page 18.

right and proper for him to do. "Whosoever taketh an oath, ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he is persuaded is the truth. Neither may any man bind himself by oath to anything but what is good and just, and what he believeth so to be, and what he is able and resolved to perform."* In three ways, then, these extrajudicial oaths are a taking the name of God in vain. (1.) They unduly multiply the oath, and besides they are taken on trivial occasions; there is nothing in the nature of the case to warrant the solemnity of an oath. It is trifling with Jehovah to take an oath under such circumstances. (2.) Such oaths are not lawfully administered; they are never administered by an officer of the Church, or of the State in his official capacity; but always by an officer of the lodge as such. And (3) the oath in itself is sinful, because the person swearing binds himself to do, he knows not what. He swears to keep secret, things not yet made known to him, and which, for aught he knows, may be positively sinful; and to obey rules and regulations of which he knows absolutely nothing. The "Fellow Craft" thus swears: "Furthermore, I do promise and swear, that I will support the Constitution of the Grand Lodge of the United States and of the Grand Lodge of this State, under which this lodge is held, and conform to the by-laws, rules, and regulations of this, or any other Lodge of which I may at any time hereafter become a member, as far as in my power."† And yet at the time of swearing, he knows no more of "the Constitution of the Grand Lodge," nor of the "by-laws, rules, and regulations" of any other Lodge of which he may afterwards become a member, than he does of what shall happen a thousand years hence. In view, then, of these things, are not these extrajudicial oaths sinful? And being sinful, should any man, but especially a Christian man, and a Christian minister take them?

V. Because Freemasonry *excludes* from her *prayers* the *name of Jesus*. Masons may, and perhaps sometimes do,

*Westminster Confession of Faith, chap. 22, sec. 3.

†Bernard's Light on Masonry and Odd-Fellowship, page 59.

pray in the name of Jesus; but in doing so, they do not pray Masonically. If the reader will take the trouble to examine the forms of prayer, as published by the Order, he will be convinced of the truth of the foregoing statement. The writer has examined all their published prayers, to which he could gain access, and he has yet to find one in which any reference is made to Him, through whom alone an acceptable approach can be made to God the Father. He has yet to find one that is not more suitable for the lips of a Turk, or a Jew, or a Deist than for the lips of a Christian. Follower of Jesus, what think you of this? How can you bring yourself to join such an order? Rather say, "O my soul, come not thou into their secret; unto their assembly, mine honor be not thou united."

VI. Because Freemasonry recognizes no religion, but the *universal religion of nature*. On the 46th page of "Ahiman Rezon," (a book compiled for and adopted by the Grand Lodge of Pennsylvania, June 15th, 1857,) we read thus: "As Masons, we only pursue the Universal religion, or the religion of nature." As Masons, then, they do not recognize the Christian religion; they have a religion, but not the religion of the Bible. Theirs is the religion of nature—a religion which suits Jews, and Turks, and Pagans, and Deists. The moment a Christian man enters the Lodge Room, he leaves his religion and his Saviour behind him. He dare not carry either with him; practically he must disown both. Christian reader, are you prepared to do this? Surely not. Then, as you prize your religion and your Saviour, wage war with this wicked system, which destroys the souls of men.

VII. Because Freemasonry, and all other societies, which impose an Oath, or obligation of secrecy, are directly *opposed to the teaching of the Saviour*. He requires his people to let their light be seen for the glory of God, and the good of their fellow men, saying: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt v: 16. They are not at liberty to conceal the light of a holy life, or good example. But Freemasonry and all kindred Associations teach men to

conceal their light, if, indeed, they have any to conceal; and the better to prevent others from enjoying the benefit of their good example, they hold their meetings under the darkness of night, with closely shaded windows, well-guarded doors, and under terrible oaths of secrecy. Is this Christ-like? Is it in harmony with His teaching? Can you imagine anything more contrary to the example and teaching of Him, who said: "I spake openly to the world; I ever taught in the Synagogue and in the Temple whither the Jews always resort; and in secret have I said nothing." Jno. xviii: 20.

VIII. Because Freemasonry *contradicts* the Bible. It makes God a liar; it teaches the very opposite of the Bible. In proof of this the reader needs only to be reminded of the Masonic tradition, touching Hiram, the widow's son, for whom Solomon sent and fetched out of Tyre. Freemasonry teaches that this Hiram was murdered by three ruffians before that he had finished the work of the temple, because he would not give to them the Master Mason's word; and on this silly tradition, the Third, or Master Mason Degree is founded. Now, what does the Bible say touching this Hiram? Does it tell us of his death before he had finished the work given him to do? Nothing like it. It assures us that he completed the work which he had to do in connection with the temple. Turn to 1 Kings, vii: 40, and you will read: "So Hiram made an end of doing all the work that he made King Solomon for the house of the Lord." To the same purpose also is 2 Chron., iv: 11. Christian reader, which will you believe? The lying traditions of Masonry, or the unerring word of God? It seems strange indeed how any man who loves God, and believes his word, can support an Order that thus practically charges the Spirit of truth with recording a falsehood.

IX. Because Freemasonry substitutes *morality* for *religion*, and teaches another way of salvation than that taught in the Bible. While it rejects Christ the only Saviour of sinners, it pretends to fit men for heaven; and it teaches them to depend on their own works, and on the keeping of Masonic secrets; and not on the righteousness of Christ, for salvation.

The Entered apprentice is thus taught.* “The perfect Ashlar represents men in that state of perfection to which we all hope to arrive by means of a virtuous life and education, our own endeavors, and the blessing of God.” The candidate for the degree of “Knights Adepts of the Eagle or Sun” is taught to say, “I desire to divest myself of original sin, and destroy the juvenile prejudices of error, which all men are liable to.”† In the same degree the candidate is taught to believe that “the pyramid represents the true Mason, who raises himself by degrees, till he reaches heaven.”‡

Now, what is the meaning of all this? If words have any meaning, are not men taught here to put their own works in the room of the sacrifice of the cross? If men can divest themselves of “original sin,” and arrive at “perfection by a virtuous life and education, and their own endeavors;” and raise themselves, “by degrees, till they reach heaven,” what need have they of Christ? And are men who believe such teaching likely to depend on Christ for salvation?

Then, again, the “Entered Apprentice” is thus instructed: “The common gavel is an instrument made use of by operative Masons to break off the corners of rough stones, the better to fit them for the builders’ use; but we, as Free and Accepted Masons, use it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life; thereby fitting our minds as living and lively stones for that spiritual building, that house not made with hands, eternal in the heavens”§ Is not this salvation by “the common gavel,” and not by the blood of Jesus? If Masons, by the use of this instrument, can divest their hearts and consciences of all the vices of life, and fit themselves as living stones for “that spiritual building, that house not made with hands, eternal in the heavens,” what need have they of Christ? In the same degree the candidate is taught, when tempted to violate the trust reposed in him, to “put on the check-line of truth, which,” it is added, “will infallibly direct you to pursue that straight and narrow

*Bernard's Light on Masonry and Odd Fellowship, page 54.

†The same, page 263.

‡The same, page 266.

§The same, pages 32 and 45.

path, which ends in the full enjoyment of the Grand Lodge above."* Is not this reaching heaven by the keeping of Masonic Secrets, and not through faith in Christ? In the "Thrice Illustrious Order of the Cross" the candidate swears: "I do hereby accept of, and forever will consider the cross and mark of this Order as my only hope."† If words have any meaning, does not the candidate here swear that he will make "the cross and mark of his order," and not the cross of Christ, the foundation, and only foundation of his hope of salvation? If this be not their meaning, what do they teach? The candidate for the "Degree of Perfection," is taught to believe that the degree to which he aspires "will fit him for futurity."‡ Is not this heaven gained by climbing up the Masonic ladder, and not by the death of Christ? What need have men of Jesus and his work, if ascending the Masonic ladder till the degree of Perfection is reached, "will fit" them "for futurity?" In the degree of "Grand Pontiff, or Sublime Scotch Masonry," the candidate is taught to believe that "the Satin Fillet, with the twelve Stars," which he wears around his head, "will procure the entrance of those who wear it into the celestial Jerusalem."§

Christian reader, is not this enough to show that Freemasonry teaches another way of salvation, than that taught in the Bible? And yet the proof adduced is but a tithe of what might be adduced. If you will but take the trouble of examining the system yourself, you will not find a single instance in which faith and repentance are urged as Masonic duties; nor will you find the righteousness of Christ so much as named, as the ground of sinners' justification before God; nor will you meet with a syllable that would teach the necessity of the Holy Spirit's influence in order to fit for heaven. Masonry herself can do all. Only be a good Mason—keep Masonic secrets, and obey Masonic laws; and then, whether you believe on Christ, or reject him, you shall at last ascend to the Grand Lodge above to be forever with the Great Grand Master, Jehovah. This is the sum and substance of Masonic

*Bernard's Light on Masonry and Odd Fellowship, page 83.

†The same, page 202.

‡The same, page 230.

§The same, page 259.

teaching. Should Christians, then, have anything to do with such a Christian institution? Surely not!

X. Because Freemasonry *profanes holy things*. To profane a thing in general, is to put it to a wrong use. Now see how Freemasonry profanes the holy things of which we read in scripture. The most holy place in the temple at Jerusalem was a most sacred spot; so sacred that none might enter it but the high priest alone; and he but once a year; and that not without blood, "which he offered for himself and for the errors of the people." Heb. ix: 7. Yet this holy place is profanely represented in the lodge-room; and at the making of a Master Mason the candidate is conducted into a place, which he is told represents "the Sanctum Sanctorum, or holy of holies, of King Solomon's temple."* The ark was a holy thing, so holy that the Lord slew Uzzah for touching it, and over fifty thousand of the men of Bethshemesh for looking into it. 1 Sam'l vi: 19, and 2 Sam'l vi: 6-7. Yet even this is dragged into Masonry. In the Royal Arch degree, a small box is produced, which is pronounced to be "the ark of the covenant." From this box, the high priest, as he is called, takes a vessel containing sometimes a bit of sugar, sometimes a piece of a cracker, and at other times a few kernels of wheat; and after looking at it intently, smelling, and tasting whichever of these things is taken from the box, he gravely pronounces it to be "manna." From the same box, or so called ark, the would-be priest takes also "a bit of an apple-tree sprout, a few inches long, with a few withered buds upon it, or a stick of similar length, with a few artificial buds upon it, which, after consulting with the king and scribe, he pronounces Aaron's Rod."†

In the same degree there is a most profane representation of Jehovah appearing to Moses from the burning bush—such a representation as should make any Christian tremble. It is thus described by one who understands well what he has written: "Sometimes an earthen pot is filled with earth, and green bushes set around the edge of it, and a candle in the center; and sometimes a stool is provided with holes

*Bernard's Light on Masonry and Odd Fellowship, page 78.

†The same, page 158.

about the edge, in which bushes are placed, and a bundle of rags or tow, saturated with oil of turpentine, placed in the center, to which fire is communicated. Sometimes a large bush is suspended from the ceiling, around the stem of which tow is wound, wet with the oil of turpentine. In whatever way the bush is prepared, when the words are read, 'He looked, and behold, the bush burned with fire,' etc., the bandage is removed from the eyes of the candidates, and they see the fire in the bush; and at the words, 'Draw not nigh hither, put off thy shoes,' etc., the shoes of the candidates are taken off, and they remain in the same situation while the rest of the passage is being read to the words, 'And Moses hid his face, for he was afraid to look upon God.' The bandage is then replaced, and the candidates again travel about the room while the next passage of scripture is read." This author further tells us that, "When the person reading comes to that part where it says, 'God called to him out of the midst of the bush, and said,' etc., he stops reading, and a person behind the bush, (evidently representing Jehovah) calls out, 'Moses, Moses.' The conductor answers, 'Here am I.' The person behind the bush (representing Jehovah) then says, 'Draw not nigh hither; put off thy shoes from off thy feet,' etc. His shoes are then slipped off. And the words are added (I suppose by the person from behind the bush representing Jehovah) 'Moreover I am the God of Abraham, and the God of Isaac, and the God of Jacob.'"

Christian reader, what further need have you of testimony? Is not this sufficient to establish the charge of profaning holy things? If not, what would establish such a charge? Much more evidence of a similar kind might be adduced; but this is deemed amply sufficient. What, then, must you think of that Christian man, and of that Christian minister too, who can countenance and encourage, nay, support an institution, which thus profanes holy things? Must there not be something wrong either in the head, or in the heart, or in both? It is astonishing how any man, who has any regard for religion, can remain identified with such an institution?

*Finney on Masonry, page 133.

XI. Because Freemasonry *misquotes, misapplies, and perverts* the *Scriptures*. Many instances of this might be adduced; let a few suffice. In the mock ceremony of passing the Entered Apprentice from darkness to light, by the removal of the bandage from his eyes, these words are read, "And God said, let there be light, and there was light;" just as though the reference in that passage was to the making of a Mason. In the same degree the three knocks given at the door by the candidate is explained to refer to this passage, "Ask, and it shall be given; seek, and you shall find; knock, and it shall be opened unto you;" just as though the Saviour, when he uttered these precious words, meant by them the gaining of admission to a Masonic lodge. At the making of a Mark Master Mason these words are read, "So the last shall be first, and the first last;" just as though the Spirit of God intended them to describe what is then being done by the craft. And then, as the candidate passes around the room, these words are read, "The stone which the builders refused is become the head of the corner;" just as if this passage, which applies exclusively to the Lord Jesus Christ, had its fulfillment in the candidate being initiated. The horrible oath having been taken, and the key-stone being about to be placed in the hands of the candidate the Master says, "We read in a passage of Scripture, Rev. ii: 17, 'To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it.'" And then, presenting the stone to the candidate, he says, "I now present you with a white stone, in which is written a new name." In the same degree, the members of the lodge, in imitation of the laborers of which we read in the parable recorded, Matt. xx: 1-16, are assembled to receive their wages; the Master, in imitation of the householder in the parable, pretends to pay each man a penny: whereupon some of the craft begin to murmur because the candidate just received has been paid as much as they have been, "who have borne the burden and heat of the day." The Master then says, "It is perfectly right;" and to restore order, reads

the parable. Is not this trifling with the word of God? At the opening of a lodge of Most Excellent Master Masons, the 24th Psalm is read—as though the lodge-room was what was intended by the “hill of the Lord,” and “His holy place” in that psalm. At the opening of a Chapter of Royal Arch Masons, the so-called high priest reads 2 Thess. iii: 6-18, mutilating the passage, however, by omitting in the 6th verse the words, “In the name of our Lord Jesus Christ;” and in 12th verse the words, “By our Lord Jesus Christ.”*

In this way Freemasonry misquotes, misapplies, and perverts the Scriptures. Is it possible to conceive of a more horrid perversion of Scripture than what is contained in the above instances? It is amazing how any man, having the least reverence for the Word of God, can lend his aid to so mutilate and pervert the Scriptures. And what shall we think of Christian men, and Christian ministers who do this very thing? Are they worthy of the name? And are they doing their Master's work?

XII. Because Freemasonry is *dangerous to society*. Nothing more is necessary to establish this point, than to read its terrible oaths, and think of its barbarous penalties, as these are explained and enforced by the abduction and murder of William Morgan, and of others who have fallen victims to Masonic rage. The following is a part of the Oath taken by the Royal Arch Mason: “Furthermore, do I promise and swear that I will aid and assist a companion Royal Arch Mason, when engaged in any difficulty; and espouse his cause, so far as to extricate him from the same, if in my power, *whether he be right or wrong*. Also, that I will promote a companion R. A. Mason's political preferment in preference to another of equal qualifications. Furthermore, do I promise and swear, that a companion R. A. Mason's secrets, given me in charge as such, I, knowing them to be such, shall remain as secure and inviolable in my breast as his own, *murder and treason not excepted*.”† The following is a part of the Oath of the Thrice Illustrious Knights of the Cross: “You

* Bernard's Light on Masonry and Odd Fellowship, pages 23, 48, 102, 107, 109, 112, 124, 186.

†The same author, page 142.

further swear that, should you know another to violate any essential point of this obligation, you will use your most decided endeavors, by the blessing of God, to bring such person to the strictest and most condign punishment agreeably to the rules and usages of our ancient fraternity; and this by pointing him out to the world as an unworthy vagabond; by opposing his interests, by deranging his business, by transferring his character" (not his real character, but the character that the fraternity may please to give him) "after him wherever he may go * * * during his whole natural life."*

Now, are the members of such an Order—men bound by the most terrible oaths and penalties to oppose the interests, and derange the business, and traduce the character of their fellow men, who, from a sense of duty, may reveal their secrets, and expose their wickedness; and to espouse the cause of a brother, *whether right or wrong*, and to keep his secrets inviolable, *murder and treason not excepted*,—are the members of such an Order safe members of any community? What think you, reader? And what can you think of those professing Christians, and ministers of the Gospel, who adhere to such an Order? Are they having nothing to do with the unfruitful works of darkness?

XIII. Because Freemasonry as a system is altogether *anti-Christian*. This is evident from the foregoing reasons; but should a doubt remain, it will be removed by what follows. In the degree of Knights Adepts of the Eagle, or Sun, we have the requisite qualities of a good Mason stated in these words: "You must crush the head of the serpent of ignorance. You must shake off the yoke of infant prejudice, concerning the mysteries of the reigning religion, which worship has been imaginary, and only founded on the spirit of pride, which envies to command and be distinguished, and to be at the head of the vulgar, in affecting an exterior purity, which characterizes a false piety, joined to a desire of acquiring that which is not its own, and is always the subject of this exterior pride, and unalterable source of many disorders, which being joined to gluttonness, is the daughter

*Bernard's Light on Masonry and Odd Fellowship, page 199.

of hypocrisy, and employs every matter to satisfy carnal desires, and raises to these predominant passions, altars, upon which she maintains without ceasing, the light of iniquity, and sacrifices continually offerings to luxury, voluptuousness, hatred, envy, and perjury. Behold, my dear brother, what you must fight against and destroy, before you can come to the knowledge of the true, good, and sovereign happiness. Behold this *monster* which you must conquer—a serpent which we detest as an idol that is adored by the idiot and vulgar under the name of *Religion*.”*

Here the cloven-foot shows itself. After reading the above can you doubt the origin of Freemasonry? But what shall we say and think of those who profess Christianity, who still adhere to it? Are they worthy of the name? What! Christian men, and Christian ministers too, supporting an Order, and refusing to leave it, which characterizes the Christian as an *idiot* and a *hypocrite*, and the Christian religion as a *monster* and a *serpent* that must be crushed! Follower of Jesus, how can you remain identified with such an order? “Come out from among them, and be separate, and touch not the unclean thing.”

Other reasons might be assigned; but these are deemed sufficient to convince any unprejudiced mind that a Christian should not be a Freemason. And most of these reasons are equally conclusive against the Order of Odd Fellows; while many of them are no less valid against every Order, which imposes on its members an oath, or obligation of secrecy. From all such, Christians should keep themselves free.

*Bernard's *Light on Masonry and Odd Fellowship*, pages 270, 271

FREEMASONRY

CONTRARY TO

The Christian Religion.

BY "SPECTATOR,"

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INTRODUCTION.

—BY—

REV. RUFUS JOHNSON.

We are aware that in the publication of such arguments as those "SPECTATOR" has given us in the following pages, we array ourselves in opposition to a very powerful and popular combination of men. But if that combination in its nature and tendencies is productive of evil—if in its operations, instead of promoting the general well-being of society, it conflicts with the dearest interests of those who love truth and right, the power and popularity of such combination should not deter us for a moment from the most vigorous and persevering opposition to it. Might does not make right, neither should popularity shield an evil institution from the opposition it deserves. But is that institution popularly known as Freemasonry an evil one? In this Christian land we have an infallible rule by which to test the true character of every institution that solicits the confidence and patronage of men. That rule is THE BIBLE. By this standard let Freemasonry be judged. If it will bear the scrutiny of divine light, opposition to it should cease; but if not, let it go to destruction and its interests perish. "Every plant," said Jesus, "that my heavenly Father hath not planted, shall be rooted up."

From all we have been able to learn respecting the history, nature and tendencies of Freemasonry, we are convinced that as an institution it is well calculated to, and in most of its

operations does conflict with the interests of society at large, and particularly of all that large class who are excluded by it from its benefits. Freemasonry, therefore, we must hold to be wrong in itself, and its practical operations to be detrimental to the interests of all not under its authority.

But it is when we come to compare the teachings of its standard authors, and its practical operations *as seen*, with the unerring instructions of the word of God, that the iniquity of Freemasonry is most clearly brought to light. Such a comparison we have in the following Tract. By presenting the truths of the gospel in gospel language and placing in juxtaposition the instructions of the lodge-room and the interpretations of Masonic writers, the Author has very forcibly shown the utter inconsistency and incompatibility of the Christian religion and Freemasonry. For the considerations here brought forward, we only ask a careful perusal and the candid judgment of those into whose hands they may fall. It is not because of any grudge we bear to the Order, or any antipathy to any member of it, that we publish such things to the world; but because we believe the system is founded on entirely erroneous principles, calculated to work evil instead of good in society, and because it is contrary to the word of God.

RUFUS JOHNSON.

Midway, Ohio, September, 1872.

FREEMASONRY CONTRARY

TO THE

CHRISTIAN RELIGION.

The sacred Scriptures require us to "*Prove* all things and hold fast that which is good." (1 Thess. v. 21.) In carrying out this injunction I was led to investigate the history, principles and tendency of speculative Freemasonry; and after a somewhat protracted examination of the subject, I finally came to the conclusion that it is the most enormous system of humbuggery, delusion and blasphemy ever invented by the devil.

We have no record of any other system so well adapted to impose on the credulity of mankind and *lead them down* to eternal ruin. It appears to be composed of lies from stem to stern; it is founded in lies; its whole superstructure is lies; and it is propagated by lies. Its boasted antiquity is all lies from beginning to end. Not a trace of it can be found in the Holy Scriptures; not a trace of it in the Apocryphal writings, nor in the Targum or Talmud or any other Rabbinical writings of the Jews; not a word about it in the writings of Josephus, who, as a historian, was very minute in giving an exact account of all the institutions, sects, and parties, whether civil or religious, in the Jewish nation. How did it happen that he never wrote a word about Freemasonry? Plainly because it did not exist in his day. Freemasons tell us the institution existed in the days of Solomon, and yet the words of Jesus (Matt. vii. 7) are quoted in the first degree, and these words were not uttered till 1,000 years after the death of Solomon. In the third degree we have the names of three ruffians, Jubela, Jubelo, Jubelum; now these are Latin names, and we know there was no Latin in Palestine in the days of Solomon. The language used by the Jews was Hebrew. On a close investigation I found

fifty-seven lies in the third degree alone, which I am prepared to exhibit and prove if necessary. In the lecture on the fourth degree we are told that that degree was founded by King Solomon, Hiram, King of Tyre, and Hiram Abiff. In this degree quotations are made from the New Testament which clearly shows the falsehood of the pretended antiquity of the degree. The Jews were certainly wicked enough without saddling them with the invention of the infernal system of speculative Freemasonry. It was invented by Gentiles in a grogshop in London, June 24, 1717. I shall show that Freemasonry is as far from the Christian religion as the North Pole is from the South, and that the one can no more associate with the other than light and darkness, or oil with water.

1. The doctrines and principles of the Christian religion are to be proclaimed *openly and publicly* to all the world. Under the Jewish dispensation the Divine Being said "I have not spoken in *secret* from the beginning." (Is. xliii. 16.) Our blessed Savior said, "I spake openly to the world * * * and *in secret* have I said nothing." (John xviii. 20.) And when he sent out his apostles to establish the Christian church he said, "Go ye into all the world and preach the gospel to every creature." (Mark xvi. 15.) It may be confidently affirmed that God never requires anything to be kept secret that emanates from him.

Freemasons, on the contrary, are *sworn to conceal* their principles from a very large majority of the human race. The Entered Apprentice, stripped all but his shirt and a pair of drawers, blindfolded, with a rope around his neck, on his left knee, with the left hand under the Holy Bible, square and compass, and his right hand on the top of them, says, "I most solemnly and sincerely promise and swear, that I will always hail, ever conceal, and never reveal, any part or parts, art or arts, point or points of secrets, arts and mysteries of ancient Freemasonry, which I have received, am about to receive, or may hereafter be instructed in, * * * binding myself under no less penalty than to have my throat cut across, my tongue torn out by the roots," etc. The penalties annexed to the higher degrees are equally ferocious and barbarous. Among those denied the benefits (?) of Freemasonry are, boys under age, all women, old men, cripples, etc. On a moderate calculation nine-tenths of the human family are absolutely excluded from the institution of Freemasonry. The very fact that *secrecy* is

essential to its existence is *prima facie* evidence of its diabolical origin.

2. The Christian religion discards and rejects all use of the *sword*, as being inimical to the principles, object, nature and design of the Christian system. In the millennium, and when the kingdom of Christ is fully established, "the people shall beat their swords into plowshares and their spears into, pruning hooks; nation shall not lift up the sword against nation, neither shall they learn war any more." (Isa. ii. 4.) All use of the sword is excluded from the kingdom of Christ. (Matt. xxvi. 52.)

Freemasons, on the contrary, *use* the *sword* as an essential element in their institution. We see it naked in the hand of the tyler at the door of every lodge room. It is exhibited in all their public processions; in their laying the corner-stone of public buildings, etc. The Knights Templars kneeling on two cross-swords with their hands on the Bible on which two cross-swords are laid, "Promise and swear to use their sword" in defense of the Christian religion. Poor, deluded fanatics!—binding themselves with a barbarous oath to use the armor of Satan in defense of the religion of Christ, not knowing that Christ rejects both their oath and their sword. Should they fail to fulfil their oath, they forfeit their lives. The penalty is to have the head struck off and placed on the highest spire in Christendom!

3. The Christian religion positively forbids all *swearing* [except as prescribed by law.—PUB.] The great Head of the Church has said, "Swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black." (Matt. v. 34-36. The apostle James says "Above all things, my brethren, swear not, neither by heaven neither by the earth, neither by any other oath." Jas. v. 12.

Freemasons, on the contrary, have their whole system interlarded with oaths of the most ferocious and profane description. They are interposed between each degree, and operate as cement to hold the heterogeneous mass together. A greater mixture of discordant elements perhaps never met in one mass. It includes the follies of heathendom, the ceremonies of Judaism—long since set aside by the light of divine revelation—perverted and misapplied quotations from the Scriptures, vain,

empty, high-sounding titles and abject servility by the majority to the minority.

If the outlandish oaths that now serve to hold these discordant materials together as with a band of iron and brass were dispensed with, the whole system would go to fragments in a short time. The Entered Apprentice, in direct violation of the command of Christ, on his knees, with his hand on the Bible, says, "I promise and swear," three times; the Fellow Craft, in a similar plight, says, "I promise and swear," six times; the Master Mason says, "I promise and swear," seventeen times; the Mark Master, seven times; the Past Master, eleven times; the Most Excellent Master, seven times; the Royal Arch Mason, seventeen times. The Royal Arch Mason, counting all the lower degrees through which he has passed, has said in the presence of Almighty God, "I promise and swear," sixty-eight times; the Most Excellent Master, fifty-one times; the Past Master, forty-four times; the Mark Master, thirty-three times; the Master Mason, twenty-six times; the Fellow Craft, nine times. When the circumstances under which these oaths are taken are considered, including a rope round the neck, eyes bandaged, partial nudity, encircled with drawn swords, they must be shocking to humanity; and when their elementary principles are examined, they will be found to be contrary to the laws of God and man, and admirably adapted to overthrow all civil government and undermine the foundation of the Church of Christ.

4. The Christian religion considers *all men as brethren*, in subjection to one supreme head, which is Jesus Christ. "Be not ye called Rabbi (*Master*), for one is your Master, even Christ; and all ye are brethren." (Matt. xxiii. 8-10.) Christ on one occasion said, "Ye call me Master and Lord; and ye say well, for so I am." (John xiii. 13.) "For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living." (Rom. xiv. 9.) Christ is the head of the Church, which is his figurative body, and believers are members of his body in subjection to him. He has the exclusive command and control over all his servants. If other lords have the command or dominion over them, in whole or in part or degree, they are none of his." (See Eph. i. 22,—iv. 15, Col. i. 18, ii. 19.)

Freemasons, on the contrary, and in direct violation of the above command, call one another "*Master*," "*Grand Master*,"

„Most Excellent Master,” “Worshipful Master,” “Perfect Master,” “Royal Master,” “Prince of Mercy,” “Chief Prince,” “High Priest,” “Grand Pontiff,” “King,” “Captain of the Host,” “Most Puissant,” “Sovereign of Sovereigns,” &c. Several of these titles belong exclusively to Christ, and cannot be assumed by sinful mortals, without a degree of pride, insolence and blasphemy unsurpassed in magnitude this side the gates of the lower regions.

5. The Christian religion commands and requires all Christians *to come out from among the wicked of the world and be separate*. This duty is taught everywhere in the Scriptures. “Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.” (Ps. i. 1.) The Psalmist again says in Psalm xxvi. 4, 5, “I have not sat with vain persons, neither will I go in with dissemblers. I have hated the congregation of evil doers, and will not sit with the wicked.” “Forsake the foolish and live.” Prov. ix. 6. “Flee out of the midst of Babylon and deliver every man his soul.” Jer. ii. 6. “A companion of fools shall be destroyed.” Prov. xiii. 20. “Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you.” II. Cor. vi. 14. “Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. Rev. xviii. 4. This is all very plain.

Freemasons, on the contrary, *unite with* and *fraternize* all sorts of characters to be found this side the gates of the infernal regions. The world knows that a very large portion of the Masonic brotherhood is composed of liars, robbers, drunkards, swearers, thieves, swindlers, blasphemers, fornicators, adulterers, cutthroats, perjured persons by the thousand, Jews, Pagans, Mohammedans, barbarians, traitors, infidels, apostate Christian, rascals, Deists without number, gamblers, loafers, and murderers by the hundred. Let us hear, however, what Masons themselves have to say on the subject, as their testimony must be unquestionable. One Mason says, “The lodge is a cage of unclean birds.” Another says, “It is a house of refuge for rascals and backslidden Christians.” Another, “We know Masons whom we would not believe, in the lodge or out of it, under oath or without an oath.” Another, “A Masonic lodge is the strangest medley of priests and murderers, deacons and whore-masters, church members and gamblers, decent men and loaf-

ers, drunkards and rowdies that the All-seeing Eye looks down upon." Judge Whitney, Worshipful Master of Belvidere Lodge, Ill., Says: "I find myself associated, as a Mason, with drunkards, blackguards, loafers, gamblers, whoremasters and murderers, and their aiders, abettors and accessories." What a society for the minister of the gospel to unite with and promise, on oath, to defend in all their criminal conduct, as every Royal Arch Mason does!

6. The Christian religion requires us to *take the holy Scriptures alone, as the rule of our faith and morals*. "All Scripture," says the great apostle of the Gentiles, by divine direction, "is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, and thoroughly furnished unto all good works." 2 Tim. iii. 16, 17. "The law of the Lord is perfect, converting the soul." Ps. xix. 7. "We have a more sure word of prophecy, whereunto ye do well to take heed." 2 Pet. i. 19. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Is. viii. 20. No man has any liberty to add anything to the Holy Scriptures or take anything from them. "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it." Deut. iv. 2. For I testify unto every man that heareth the words of the prophecy of this book, [that] if any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things that are written in this book. Rev. xxii. 18, 19.

Freemasons, on the contrary, take the mallet, square and compass as a rule of their life, which may mean anything or nothing, as caprice or fantastic humor may dictate. In the lecture on the first degree we are told that by due attention to the compass we are taught to limit our desires, curb our ambition, subdue our irregular appetites and keep our passions and prejudices in due bounds with all mankind, especially with the brethren. Again in Sickles' Monitor, page 32, we are told that the square is to square our actions, and the compass to circumscribe our desires, and keep our passions in due bounds with all mankind, especially with the brethren. In the Entered Apprentice degree we are told that Freemasons use the gavel or

mallet for the more noble and glorious purpose of divesting their hearts and consciences of all the vices and superfluities of life, thereby fitting their minds as lively stones for that spiritual building, that house not made with hands, eternal in the heavens. If this is not a formal rejection of the word of God as a rule of life, I know not what is. If it is not, it is an addition to it, which is equally criminal. The word of God accompanied by the agency of the Holy Spirit, is the only means appointed in the Divine government to subdue and root out the vile affections of the human heart; and if these means are rejected it is absolutely certain that no means devised by man can accomplish the object. All Freemasons who rely on the mallet, square and compass to subdue their vile affections, are under the most consummate delusion of the devil.

7. The Christian religion teaches us to show benevolence and kindness to all mankind, but more particularly to true Christians, because Christ takes whatever is done to them as being done to himself. See Matt. xxv. 35-40. The apostle Paul says, "As we have, therefore, opportunity, let us do good unto all men, especially to them who are of the household of faith." Gal. vi. 10.

Freemasons, on the contrary, act, as such, entirely on selfish principles. The system is founded on selfish and exclusive principles, and its object is to take undue advantage of all outside its pale, and swindle them out of their rights so far as can be done with the safety of the members of the institution. In the third obligation of the Knights of the Cross the candidate uses the following language: "I swear to advance my brother's best interest by always supporting his military fame and political preferment in opposition to another." The preference is given, not to the household of faith, but to the members of the lodge, who may be, and frequently are, liars, thieves and ruffians of the worst description. There is no restriction imposed on a Mason in robbing and swindling, providing he does not cheat a Mason or a Masonic lodge. There is no restriction in fornication and adultery, provided he does not violate the chastity of a Master Mason's wife, mother, sister or daughter, he knowing them to be such. These are all the exceptions; all the world besides is clear game.

8. The Christian religion requires us to *forgive our enemies* and treat them well. "If thine enemy be hungry, give him bread to eat; if he be thirsty, give him water to drink. Prov.

xxv. 21. Again, "If thine enemy hunger, feed him; if he thirst, give him drink." Rom. xii. 20. The Great Head of the Church has said, "I say unto you, love your enemies, bless them that curse you." Matt. v. 44. "For if ye forgive men their trespasses, your heavenly father will also forgive you. But if ye forgive men not their trespasses, neither will your Father forgive you." Matt. vi. 14, 15. This is so plain that all can understand it.

Freemasons, on the contrary, *mete out vengeance* to their enemies. In the first obligation of the Thrice Illustrious Knights of the Cross, the candidate, under oath, receives the following injunction: "To the end of your life you will use your utmost decided endeavors to bring such person to the strictest and most condign punishment, agreeably to the usages of our most ancient fraternity, and this by pointing him out to the world as an unworthy vagabond, by opposing his interests, by deranging his business, by transferring his character after him wherever he may go, and by exposing him to the contempt of the whole fraternity and of the world, during the whole of his natural life." In the third obligation of the same, the candidate says: "I swear to look on his [a brother Mason's] enemies as my enemies, his friends as my friends, and stand forth to mete out tender kindness or *vengeance* accordingly."

9. The Christian religion requires us to *abstain from taking human life*. The divine command is, "Thou shalt not kill." Ex. xx. 13. "Whoso sheddeth man's blood, by man shall his blood be shed." Gen. ix. 6. "He that killeth a man shall surely be put to death." Lev. xxiv. 17. These scriptures need no comment.

Freemasons, on the contrary, are governed by laws that *require the taking of human life*. This is universally confessed by all seceding Masons. In the initiation of a candidate as an Elected Knight of Nine, he goes through the form of murdering a traitor, and swears, "I will revenge the assassination of our worthy Master, Hiram Abiff, not only on the murderers, but also on all who may betray the secrets of this degree," etc. In the degree of Knights Adepts of the Eagle and Sun, there is an exposition of Masonic emblems. One of these emblems is that of a man peeping, of which the exposition is this: "The man peeping, and who was discovered, and seized, and conducted to death, is an emblem of those who come to be initiated into our secret mysteries through a motive of curiosity, and if so indis-

creet as to divulge their obligations, we *are bound to cause their death*, and take vengeance on the treason by the *destruction* of the traitor." . . . In pursuance of these diabolical principles, many worthy men have been assassinated; among whom were the author of a book called "Three Distinct Knocks;" and the author of a book called "Jachin and Boaz," in England; William Miller, of Belfast, Ireland, for saying Jachin and Boaz was a true book; Smith, of Vermont, who re-published Jachin and Boaz; William Morgan, of Batavia, N. Y., who disclosed the first three degrees of Masonry; Murdoch, of Rensselaerville, N. Y., who was supposed to have revealed something of Masonry; and one Forgie, an Irishman, in a lodge in Canada. . . . How many more have been hurried into eternity by Masonic executions will remain unknown till the day of judgment.

10. The Christian religion teaches us that there is no other way to God the Father, but Jesus Christ. "Jesus saith unto him, I am the way, and the truth, and the life; no man cometh unto the Father, but by me." John xiv. 6. The apostle Peter, when preaching Christ, said, "There is none other name under heaven, given among men, whereby we must be saved." Acts iv. 12.

Freemasons, on the contrary, approach God as the Great Architect of the universe, without the intervention of any mediator whatever. In this they err in two respects. First, they offer an indignity to God bordering on blasphemy by applying to him the term *architect*, which was never done by any of the inspired writers, and which is the official name of a man who lays down plans and directs workmen. Second, by approaching God without a mediator. But this is not all. They teach that all good Masons who will not disclose the secrets of the lodge, will at last arrive at the Grand Lodge above, where God sits as Grand Master. God never did and never will hear the prayer of any man who rejects and despises the mediation of Christ; consequently, Freemasons are under a delusion about the "Grand Lodge" above. It is seriously to be feared that they are in the broad road to the grand lodge *below*, outside the gates of the New Jerusalem.

11. The Christian religion teaches us to *pray to God the Father in the name of Jesus Christ*. Our blessed Saviour while instructing his disciples said, "Ye have not chosen me, but I have chosen you, that ye should go and bring forth fruit, and

that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you." John xv. 16. Again, "Verily, verily I say unto you, whatsoever ye shall ask the Father, in my name, he will give it you." John xvi. 23. In conformity with this teaching, all Christian churches, so far as my knowledge extends, pray to God the Father, in the name of Christ.

Freemasons, on the contrary, carefully *exclude* Christ from all their ceremonies. In the Royal Arch degree, the "High Priest" while reading a portion of Scripture (2 Thess. iii. 6—18.) carefully omits the name of our blessed Savior. (See Sickel's Monitor, p. 50, Webbs Monitor, large edition, p. 120, Mackey's Ritualist, p. 348.) The name of Christ is cautiously omitted in the Masonic prayers in the secrecy of the lodge room and in their public assemblies. Should this be doubted or denied, the reader is referred to the Minutes of the Grand Lodge of the State of Georgia for the year 1866, p. 248, where it will be seen to be a regulation of the lodge that no Mason shall offend a Jew, Mohammedan or deist, by praying to God in the name of Christ. The Master Mason, on his naked knees, with his two hands on the Holy Bible, square and compass, says: "Furthermore do I promise and swear that I will support the constitution of the Grand Lodge of this State, and conform to all the by-laws, rules and regulations of this or any other lodge of which I may at any time hereafter become a member." One of the rules is not to pray in the name of Christ. The Master Mason swears to conform to *all* the rules; consequently the minister of the Gospel who is a Mason, has either renounced Christ as a Mediator with God, or he is perjured. He may take which horn of the dilemma he pleases.

12. The Christian religion teaches us that Christ *claims, requires and demands the entire, complete and uninterrupted allegiance, homage and service of the whole human race.* This he demands on two grounds. First, that he, as God, is their Creator, and they his creatures in absolute dependence on him. Second, on the ground that he assumed human nature and laid down his life on the cross as a ransom for them. His claim is, therefore, in strict accordance with unsophisticated reason and the eternal principles of justice. In perfect harmony with this the apostle Paul says: "Ye are not your own, for ye are bought with a price; therefore glorify God in your body and in your spirit which are his." 1 Cor. vi. 20.

Freemasons, on the contrary, *reject, deny and repudiate all allegiance, homage and service* as being *due* to Christ. All those oaths taken by them of absolute and unlimited obedience to unknown laws, powers and authorities, imply and include a rejection of Christ as their rightful sovereign and lawgiver. All those penalties that include the destruction of human life; such as to have the throat cut across, the tongue torn out by the roots, the left breast opened, the heart and vitals taken out and thrown over the left shoulder, the body severed in two, and divided to the north and south, the bowels burned to ashes and scattered to the four winds of heaven. All such penalties, I say, in their very nature, discard, reject and repudiate the legal authority and jurisdiction of Christ. Consequently, every man who has taken Masonic oaths, has renounced his allegiance to Christ as the Sovereign of the universe, Head and Lawgiver of the church. This is so plain that every man who will not suffer his eyes to be blinded by the smoke of the bottomless pit, must see it. If Christ is our rightful sovereign, as he most assuredly is, and our entire service is due to him, can we, without the highest degree of criminality and treason, swear obedience to another master? Can we serve two masters at the same time? If our life belongs to Christ, and is not our own, what right have we to put it in jeopardy, or place it on a contingency? In other words, what right have we to dispose of what is not our own? The rejection of Christ is more clearly expressed in the Order of the Cross. The candidate says, "I swear forever to give myself to this holy and illustrious Order," etc. It legitimately follows that Freemasonry is an invention of the devil, designed to undermine the Christian church and usurp its place, and by this means bring innumerable millions of the human race down to the dark regions of perdition.

Atlanta, Ga.

MASONIC OATHS

Binding on the Initiate?

PROOF OF THE SINFULNESS OF SUCH OATHS AND THE
CONSEQUENT DUTY OF ALL TO BREAK OFF
THEIR SINS BY RIGHTEOUSNESS.

By Rev. A. L. POST



CHICAGO, ILLINOIS:
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1882.

MASONIC OATHS.

By A. L. POST.

QUESTIONS: 1st. *By what authority does the Masonic lodge administer its oaths and ceremonies to the candidate?"*

"2d. *Is there any validity or binding force in those oaths considering the circumstances under which they are taken?"*

The above questions, propounded by my old Free Mission friend, C. G. Coffin, and at his suggestion turned over to me for an answer, have been carefully considered and are answered as follows:

Masonic lodges have neither moral nor legal authority for the administration of their oaths; and, therefore, those they do administer are invalid, and without binding force, let the circumstances be what they may—much less the circumstances being what they are.

In making good this answer it is deemed in place to consider at some length: What oaths are; where the authority to administer and enforce them rests; and their validity, or when they are or are not binding.

WHAT OATHS ARE.

The following authorities must settle this:

Webster defines "Oath" as follows: "A solemn affirmation or declaration made with appeal to God for the truth of what is affirmed. The appeal to God in an oath implies that the person imprecates his vengeance and renounces his favor if the declaration is false; or if the declaration is a promise the person invokes the vengeance of God if he should fail to fulfill it. A false oath is called perjury."

Paley in the second American edition of his *Moral Philosophy*, page 115, writes as follows: "But whatever be the form of the oath the signification is the same. It is calling upon God to witness, *i. e.*, to take notice of what we say. And it is invoking his vengeance or renouncing his favor, if what we say be false, or what we promise be not performed.

Francis Wayland, in his *Moral Science* (2nd edition, page 217-218) says: "In taking an oath, besides incurring the ordinary penalties incident to perjury, he who swears, calls upon God to witness the truth of his assertions, and also, either expressly or by implication, invokes upon himself the judgments of God if he speaks falsely."

Oaths as thus defined are of two kinds, (as further discussed by Wayland in his *Moral Science*, quoted, pages 321-2), "Those which respect the past, assertatory; and those which respect the future, promissory."

"1. The oath respecting the past is definite. A transaction either took place or did not take place, and we have or have not a knowledge respecting it. It is therefore in our power to tell what we know, or to tell what and in how much we do not know. This is the proper occasion for an oath."

"2d. The oath respecting the future is of necessity *indefinite*, as when we promise upon oath to discharge *to the best of our ability* a particular office. Thus the parties may have very different views of what is meant by discharging an office according to the best of our ability, or this obligation may conflict with others, such as domestic or personal obligations; and the incumbent may not know even with the best intentions which obligation ought to take the precedence, that is, what is the best of his ability. Such being the case, who that is aware of the frailty of human nature will dare to peril his eternal salvation upon the performance, to the best of his ability, of any official duty? And if these allowances be understood by both parties how are they to be limited, and if they be not limited what is the value of an oath? Such being the case, it is at best doubtful whether promissory oaths of office ought ever to be required. * * * Such an oath of office upon reflection without such mental reservation, must immediately convince him that the requirement is nugatory; and if so that it must be injurious."

Wayland says further (p. 321) in relation to the "Interpretation of Oaths," that "As oaths are imposed

for the safety of the party administering them, they are to be interpreted as he understands them. The person under oath has no right to make mental reservation but to declare the truth, precisely in the manner that the truth, the whole truth and nothing but the truth is expected of him. On no other principle would we ever know what to believe or to expect from a witness."

In order to get the full force of the meaning of oaths the definition of perjury is added. This, as given by Sir Edward Coke, in Blackstone, on Public Wrongs, is: "A crime committed when a lawful oath is administered in some *judicial* proceeding to a person who swears *wilfully, absolutely*, and falsely in a matter material to the issue or point in question." "The law," adds Blackstone, (*in loco*) "takes no notice of any perjury but such as is committed in some court of justice having power to administer an oath, or before some magistrate or proper officer invested with similar authority, in some proceedings relative to a civil suit or a criminal prosecution; for it esteems all other oaths unnecessary at least, and therefore will not punish the breach of them."

It is an easy matter to determine, from the authorities cited, that oaths can embrace at least four important and essential things: a promise; an invocation, on the part of the persons taking them, of divine vengeance; the human penalty of perjury, in case of failure or falsity, and the right, on the part of its administrator to inflict the penalty.

WHERE THE AUTHORITY TO ADMINISTER AND ENFORCE THE OBLIGATION OF OATHS IS VESTED.

That such authority exists, by divine appointment, somewhere in man's organic relations will be conceded, notwithstanding the weight of argument drawn by a class of wise and good men from the Saviour's "Swear not at all," to the contrary. That argument, if deemed conclusive, would abrogate all oaths, including Masonic, of course. But it is here not only admitted but also argued that the "Swear not at all," in its di-

vine interdiction, was limited in its application to man's moral and religious, as distinguished from his civil relations. Christ in separating, as he evidently did, church and state, left the prerogative of oaths with the state where it properly belonged, even while the union under the Old Dispensation existed.

The ground, then, is here taken that the state alone as a divine ordination, has the rightful authority to administer and enforce the obligations of oaths. It is believed that the argument fairly sustains it, notwithstanding the more general opinion of our ablest men that the church is also vested with that authority.

First in point here is the argument which would follow of right, on the part of the church, to dictate belief and conduct. Granting the right to administer and enforce the obligations of an oath, so far at least, as the oath goes, so far this right is established. The understanding of the oath-administering power, governing the interpretation, meaning and object of the oath, as it does, there is no logical avoidance of this conclusion. We have in that case, the Papal claim of church rights established as against the Protestant claim of the rights of individual conscience, and private judgment? Is the Protestant battle of a thousand years with its unnumbered martyrdoms thus to prove a failure? It must if the church has the right to require, administer, or interpret oaths and inflict penalties for the violation of oaths. Can we admit that this conclusion is just as well as a logical necessity? If not, as we surely do not, we must deny that the church has this authority vested in her. The logical necessity is the *reductio ad absurdum*—reduction to an absurdity, at least in the minds of Protestants. The justness of the conclusion is therefore substantially denied. The church has not the right claimed for her. Soul liberty has a reality as well as a name. Then again would follow in sustaining the ground of church rights, the argument of force; the right to arrest and execute, by the use of physical force, proper penalties upon evil doers, violators of just

laws. This is an essential accompaniment of duly authorized oaths. The right to administer an oath must carry with it the right to use all necessary force to compel the taking, and punish the breaking of it.

It is clear, in the light of the New Testament, that the state (civil government) is divinely endowed with this element of power. It may enforce the right and punish the wrong, in the civil relations of men. To say the least the Saviour's life and teachings were consistent with this view. There can be no rational doubt that the Apostle Paul taught this in such passages of his epistle as "Rulers are not a terror to good works but to the evil," that civil magistrates "bear not the sword in vain," the minister of justice is "the minister of God, a revenger to execute wrath upon him that doeth evil," and many others that might be quoted. All human governments claim and exercise this right, and recognize it in no other organic relations of this life. Appointing administrators of oaths assumes that no others have the right to administer them. The same cannot be truly said of the church. In the light of the New Testament it cannot in truth be said that the Christian churches have this divine endowment, in the present spiritual dispensation of grace. "If," says Christ, "my kingdom, [the Spirit reign] were of this world, [this dispensation] then would my servants fight,"—use force, take the sword, and battle for the right. This meets the case with denial of ecclesiastical right to use the force which belongs to the governments of the world. The creation and enforcement of human or divine penalties are foreign to the Gospel dispensation, to man in his ecclesiastical relations to his fellow, and in his spiritual relations to God. From this fact the logic of the anti-Christ, evidently, deduced the necessity of a church and state union. The church as a dominant or subservient power, no matter which, must have the aid of physical state force, in order to its predicted conquests. Heresy must be punished, and religion, if needs be, be propagated with the sword. This is the Jesuitism of Pa-

pacy, and the Knight Templarism of Masonry, but not Christianity during its church dispensation.

But we are told that Protestants as well as Papists have their sacraments, which is but the Latin for oaths. Two and in many cases three of the seven sacraments claimed by Roman Catholics are also claimed by Protestant churches: baptism, the Lord's Supper, and marriage are called sacraments. This, however, is a misnomer, in that they lack some of the most important elements of an oath. They embrace the most solemn of promises but no invocation of human or divine penalties, and no authority on the part of the churches to enforce them. The two former are simply ordinances confessing and eulogizing, very expressively, Jesus Christ as the only Lord and Saviour of men. As a civil institution marriage obligations have more the nature of oaths, and perhaps should be enforced with the penalty which the law attaches to perjury, but they are not. It follows that in the eye of the law, those obligations are not oaths.

In reply to all this it is said that the churches do exercise penal authority in the way of rebuke, suspension and expulsion. But it is denied that these are penalties. They are simply measures of discipline. Expulsion, the most doubtful of the three, may be the casting of the sinning one into the hands of "Satan for the destruction of the flesh, that he may be saved in the day of the Lord Jesus." Paul is good authority for this. But why, asks the objector, argue so strenuously against ecclesiastical oaths? Because, the answer is, an ignored truth requires it; and because, what may be termed special policy requires it. Surely if such oaths are allowed, Masonry will take advantage of them. What Papacy does in claiming and exercising the power of ecclesiastical oaths, her young sister, perhaps it should be said daughter, Masonry, will do when the opportune time comes. On the proper claim, that she is an organized religion, she may claim that she is a church, possessing church prerogatives. The "good enough

religion" will be deemed potent enough to impose and enforce oaths, no matter how cut-throat, disemboweling, or abhorrent to Christianity they may be. The family quarrel between these homogeneous powers, in the policy of the anti-Christ will be made up in time for the coming, if not already begun, Armageddon war. The example of Christ's churches should furnish them no aid. The consciences of men must be free from the trammels of all extra-judicial oaths, especially the horrible oaths of Masonry. So true policy, as well as right, calls for the argument against ecclesiastical oaths. The invalidity of church and Masonic oaths is established by the same argument.

In concluding upon the point of exclusive state right to administer and enforce oaths, let us suppose an illustrative case, based on the exercise of a church or lodge right to do the same thing:

A person has taken and violated the church or lodge oath. He has been tried, convicted of perjury, and is called upon to submit to the penalty. He refuses, and appeals to the state for protection. The state, true to itself, protects him. Its judiciary pronounces the oath to be extra-judicial, and therefore *null* and *void*. Its executive arm is raised and woe to the church or lodge that inflicts harm upon his person, property or reputation. Now how is this? Must we conclude that two divine rights are really in conflict? Certainly not. Rights never conflict. As to the church and state both being of divine ordination, they must have rights, but they, may not conflict. In the case supposed, the state has exercised its legitimate right against wrong. Neither Masonry, which has neither divine origin nor rights, nor the church, which has both, may interfere with the legitimate powers of civil government. It is plain that the state, having the oath prerogative in full only, has the right to exercise it. It is enough that the things of Cæsar be rendered to Cæsar, and the things of God be rendered to God.

THE VALIDITY OF OATHS.

As to the validity of oaths, or when they are or are not binding in the general, little need be said. The commonest intellect can hardly fail to see that in order to their validity, they must be administered by persons duly authorized to administer them, and to persons competent, mentally and morally, and having the right to take them. Beyond this, what Mr. Paley in his "Moral Philosophy" says of oaths that are not binding, must suffice. He says (M. Ph. p. 83)—"Oaths are not binding when promises would not be." "A promise is not binding: 1st, Where the performance is impossible; 2nd, Where the performance is unlawful; 3rd, When they contradict a former promise; 4th, Where there is an error proceeding from the mistake or the misrepresentation of the promisee." In the light of these considerations and qualifications it may not be difficult to decide as to the validity or binding force of Masonic oaths.

We will look at them briefly in their order.

1. Every Mason, who reflects, must know that, as a general thing if he gives to the oaths he is obliged to take anything like a strict construction, the performance of its promise would be impossible. There can be no rational doubt on this point if he gives such construction in the light of the definition of promissory oaths taken from Wayland's Moral Science.

Then again, the promise to perform the oath as understood by the promisee, Masonry, instead of the promisor, the person taking the oath, must necessarily involve unnumbered impossibilities. Saying nothing, therefore, of the moral impossibilities of the case, nor of the fact that the oath is unauthorized, Masonic oaths require impossibilities, and therefore are not binding.

2 The performance of the Masonic oath is unlawful; not simply because the oath is unlawful, extra-judicial, but because it promises to inflict unlawful penalties. Every Masonic oath is of this kind. This will be seen in a few examples:

The oath of the Knight Templar requires the illustrious Knight to swear that should he ever know a companion to violate any essential part of his obligation he will use his most "decided endeavor" to bring such persons to the strict and most condign punishment agreeable to the rules and usages of our ancient fraternity; and this by pointing him out to the world as an unworthy and vicious vagabond, by opposing his interests, by deranging his business, by transferring his character after him wherever he may go, by exposing him to the contempt of the whole fraternity and the world, but of our illustrious order more especially, during his whole natural life;" all of which is unlawful as well as maliciously immoral.

The penalties attached to the oaths of the three degrees of Blue Lodge Masonry are in point, and enough to show their unlawfulness.

The Entered Apprentice swears, "Binding myself under no less a penalty than having my throat cut across, my tongue torn out by its roots, and my body buried in the rough sands of the sea at low water mark, where the tide ebbs and flows twice in twenty-four hours."

The Fellow Craft swears, "Binding myself under no less penalty than that of having my left breast torn open, my heart plucked out and given as a prey to the beasts of the field and the fowls of the air," or "my left breast torn open, my heart plucked out and placed on the highest pinnacle, there to be devoured by the vultures of the air."

The Master Mason swears, "Binding myself under no less penalty than that of having my body severed in twain in the midst, my bowels taken from thence and burned to ashes and the ashes scattered to the four winds of heaven, so that no more trace or remembrance may be had of so vile and perjured a wretch as I should be," &c.

3. Masonic oaths, in their promises as to future conduct "contradict" former promises," or which is the same thing, prior obligations.

According to the passage quoted from Wayland's Moral Science on the "Interpretation of oaths," they are imposed for the safety of the party administering them, and "are to be interpreted as he (the administrator) understands them. The person under oath has no right to make mental reservation," etc.

Masonic oaths are of this character as to future conduct. The neophyte, or person becoming a Mason, swears to pursue a line of conduct prescribed by Masonry on the basis of Masonic knowledge and sense of right, and not on his own knowledge and sense of right. Here is a most palpable contradiction of a former obligation. It does not alter the wrong that Masonry may require him to do what is right. He must know for himself the right in his own judgment before he makes the promise. This no person becoming a Mason can know, for Masonry is sworn not to tell him.

One example of clear contradiction in the case of every Christian who is made a Mason. On becoming a Christian he made the most solemn and binding of promises to accept of Christ as his Saviour, and acknowledge him in all things, especially in divine worship. In becoming a Mason he finds himself required by an oath to kneel at a Christless altar, and to worship a Christless God. What shall he do? Shall he, hood-winked and cable-towed submit to the authority of this oath? Or shall he throw off these symbols of degradation and stand to his prior Christian promise and obligation? Which? If the Masonic oath is binding he must submit. But no, it is not. It violates or contradicts a former and really Christian promise and obligation.

4. Masonic oaths are not binding by reason of the "mistakes" and misrepresentations of the promisee—Masonry, or the Masons who administer the oaths. These are to be found at every step from beginning to end of Masonry.

Take for instance the assurance that is given to all who take the oath, viz., "That there is nothing in Ma-

sonry that will in any way conflict with his politics or religion."

If he be a conscientious Christianman he will soon find that either by mistakes or misrepresentations, he has been deceived, both as to Masonic religion and Masonic politics, the one being anti-Christian, and the other being anti-Republican. Wherever he finds himself lodged, from Entered Apprentice to Royal Arch degree, he finds Christ the only Saviour of lost men, dislodged. He finds at every step oath piled upon oath requiring him to prefer, in the very face of Scripture commands to do specialgood "to the household of faith," the infidel Mason in his benefactions to the Christian non-Mason. Masons first in church and state is Masonic obligation, whatever be comes of Christianity or republicanism.

Let these items of the RoyalArch oath witness to this point:

"I furthermore promise and swear that I will employ a companion Royal Arch Mason, in preference to any other person of equal qualifications."

"I furthermore promise and swear that I will assist a companion Royal Arch Mason when I see him engaged in any difficulty, and will espouse his cause so far as to extricate him from the same, whether he be right or wrong."

"Furthermore, do I promise and swear, that a companion Royal Arch Mason's secrets given me in charge as such, I knowing them to be such, shall remain as secure and inviolable in my breast as his own, murder and treason not excepted" or "without exception."

In the oath of the sixth or "Excellent Master," degree, prior to this, "*Murder and treason*," were excepted, at the option of the oath-taker, but as seen here they are not. Masonic oaths are, therefore, invalid by reason of "*mistakes*" and "*misrepresentations*." Failing then, as the promises contained in Masonic oaths in all of the four particulars named evidently do, when either one would invalidate them, and back of all, fail-

ing as those oaths do of valid administration to persons duly authorized to take them, the answer to the question propounded at the beginning is submitted as made good. Truly, Masonic oaths have no valid obligation or binding force, human or divine, at any court, whether of law or morals. No conscience ought to be troubled or scrupulous about repudiating them at once and forever everywhere. On the other hand the conscience of every adhering Mason should be so oppressed with a sense of guilt that he could not rest until the oath and lodge are repudiated as inimical to Christianity and republicanism. In all kindness so the writer of this believes and expresses his convictions.

Montrose, Pa.

A. L. Post.

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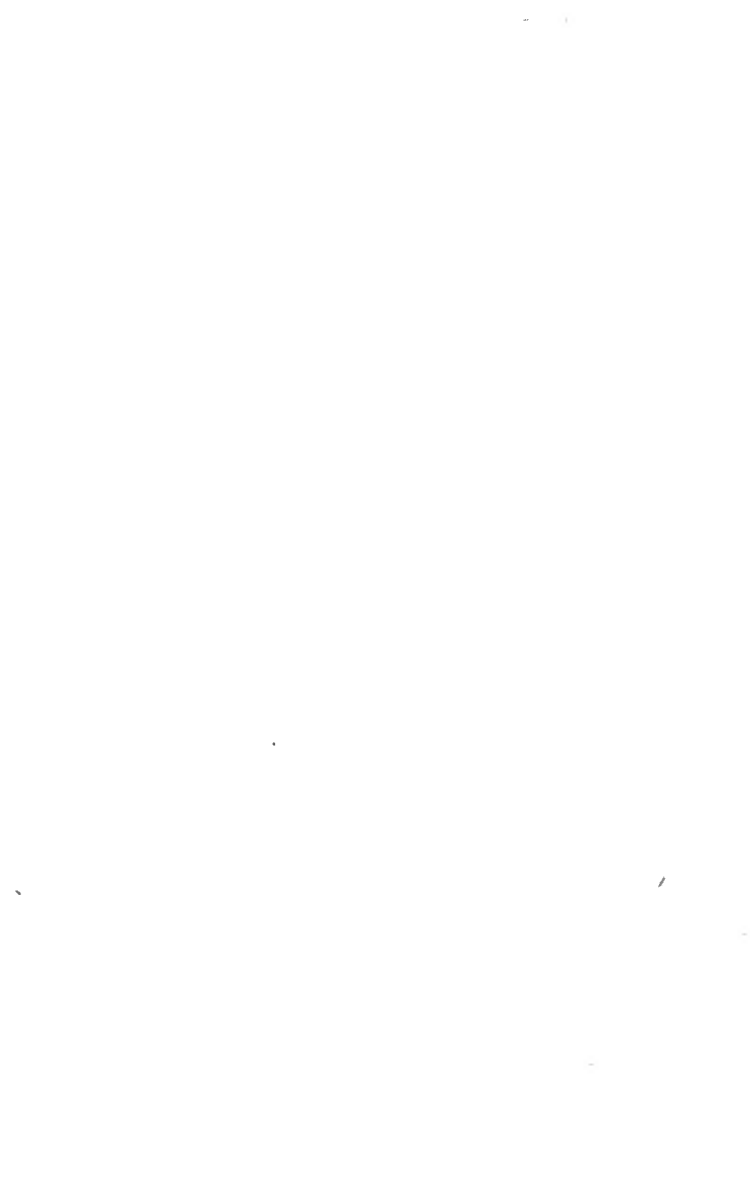
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